

THE UNIVERSAL FREEMASON

Volume XIII

July 1920

Number 1

OFFICIAL.

Expulsion.

Be it known to all whom this may concern, that P. J. Mazn'r, once a member of Lodge Hope No. 132, Bridgeport, Conn., has long since been expelled from that Lodge for gross unmasonic conduct unbecoming a man and Mason.

EXPELLED.

K. Zamojski has been expelled from Lodge Hope No. 132, Bridgeport, Conn., for gross unmasonic conduct.

INSTALLED OFFICE-BEARERS.

On June 9th, 1920, the following BB. were installed as the Office-Bearers of Lodge Garibaldi No. 6, Salt Lake City, Utah: Mark Cozzens, R. W. M.; John Anderson, W. M. Depute; John E. Roe, W. M. Substitute; Fred L. Rosegrant, W. S. W.; Louis E. Zimmerman, W. J. W.; William C. Mason, Secretary; Fred G. Dust, Treasurer; Fred W. Schmale, Orator; Andrew B. Magnuson, Chaplain; Steve Georgis, Almoner; Fred G. Bushman, Marshal; Earl A. Gillespie, Sr. Deacon; John J. Munganest, Jr. Deacon; Floyd Earl Parker, Sr. Steward; George Karras, Jr. Steward; A. H. Mason, Inner Guard; William Atchinson, Tiler, and G. F. Bushman, Lodge Deputy.

The following named BB. of Lodge Golden Star No. 15, San Francisco, Cal., were installed as Office-Bearers on June 2nd, 1920, viz: Harry Fieldhouse, R. W. M.; Thos. W. McPherson, W. M. Depute; J. C. Rower, W. M. Substitute; J. J. Sandberg, W. S. W.; Ed. A. Rower, Secretary; L. Williams, Treasurer; J. A. Kuppenheimer, Orator; Wm. Collopy, Chaplain; G. F. Burgis, Almoner; W. L. Mitchell, Marshal; J. J. Wilson, Sr. Deacon; G. Frueh, J. Deacon; E. Bergland, Sr. Steward; J. Kalodimos, Jr. Steward; P. Ronzana, Inner Guard, J. P. Farquher, Tiler, and A. W. Nichols, Lodge Deputy.

On June 7th, 1920, Lodge Trinity No. 44, Seattle, Wash., installed as Office-Bearers the following named BB., viz: W. S. Pulver, R. W. M.; Theodore Carlson, W. M. Depute; Geo. W. Nelson, W. M. Substitute; Victor O. Anderson, W. S. W.; W. A. Sloan, W. J. W.; Paul Raden, Secretary; August Anderson, Treasurer; A. M. Larsen, Sr. Deacon; George J. King, Jr. Deacon; Emil Sauer, Orator; T. J. Engelstad, Chaplain; P. J. Brodeser, Marshal; S. Haugen, Almoner; Charles Fredlund, Sr. Steward; August Oldon, Jr. Steward; William Foster, Inner Guard; Charles Soderstrom, Tiler, and F. W. Kotelman as Lodge Deputy.

Lodge Bingham No. 72, Bingham, Utah, installed office-bearers June 8th, 1920, as follows:

Paul A. Ackerman, R. W. M.; Emelio Gneck, W. Depute; Audrey T. Kent, W. M. Substitute; Christ E. Eleades, W. S. W.; John Scussel, W. J. W.; Harvey E. Brown, Secretary; Gust N. Theros, Treasurer; Melvin A. Christopher, Orator; Salvatore Peraco, Chaplain; John De Ziacomo, Almoner; Eugenio Aceto, Marshal; John Burke, Sr. Deacon; Hartley Tyson, Jr. Deacon; Angelo Schena, Sr. Steward; Charles Molloy, Jr. Steward; Sidney Peak, Inner Guard; Ernest Ceit, Tiler.

Lodge Patria No. 123, Toledo, Ohio, installed Office-bearers June 17th, 1920, as follows:

Marian Iwanski, R. W. M.; F. Friedel, W. M. Depute; S. F. Nowak, W. M. Substitute; Z. Godziatkowski, W. S. W.; Frank Lickendorf, W. J. W.; Adam Solarczyk, Secretary; Andrew Krasucki, Treasurer; Walter Montz, Orator; Edward Zygiła, Chaplain; Leon Podlas, Almoner; Harol Heine, Marshal; Antoni Kuligowski, Sr. Deacon; Wladyslaw Golembiewski, Jr. Deacon; Jakob Gwozdz, Sr. Steward; Frank Mankowski, Inner Guard; John Washtak, Tiler, and A. A. Paryski, Lodge Deputy.

Lodge Bonnie Doon No. 138, Vancouver, B. C., installed Office-bearers June 7th, 1920, as follows:

Tom Hughes, R. W. M.; Arthur Robinson Cook, W. M. Depute; W. Lee Holder, W. M. Substitute; Harry Morton, W. S. W.; Arthur Stainton Baird, W. J. W.; Thomas Houston, Secretary; John Glennie, Treasurer; William Lawson Mitcheson, Chaplain; John Edward Howard, Almoner; George Lavander Tuxford, Marshal; John L. Mitchell, Sr. Deacon; W. J. McDonnell, Jr. Deacon; David Richard Armstrong Campbell, Sr.

Steward; Fred H. Chafe, Jr. Steward; William Clift, Inner Guard; Frank Albert Vahle, Tiler; Frank W. Ellis, Lodge Deputy.

Lodge Atlas No. 139, San Francisco, Cal., installed Office-bearers June 17th, 1920, as follows:

Alexander A. Horton, R. W. M.; Elias Scotrianos, W. M. Depute; Theo. Louloudis, W. M. Substitute; Athanasias Doukelis, W. S. W.; George Praylas, W. J. W.; James Anastassion, Secretary; D. Chagalakis, Treasurer; Nick E. Hahlos, Orator; Julius Bercovitz, Chaplain; A. Melisaratos, Almoner; K. G. Efsthion, Marshal; George W. Bennett, Sr. Deacon; Kostas Bernardos, Jr. Deacon; Alex. Roosakos, Sr. Steward; Dem. Kon-tulis, Jr. Steward; Anast. Mikopoulos, Inner Guard; John Farquhar, Tiler; Pete Pantazopolos, Lodge Deputy.

The following named are the Office-bearers of Lodge Progress No. 141, Bayonne, N. J.: Joseph Borys, R. W. M.; Konstanty Keczmerski, W. M. Depute; Joseph Marczewski, W. M. Substitute; Frank Von Muller, W. S. W.; Zygmunt Ostrowski, W. J. W.; Wladyslaw Drzyzga, Secretary; Frank Wegrzynski, Treasurer; Michal Karwasinski, Orator; M. Karwasinski, Chaplin; John Wegrzynski, Almoner; William Sowinski, Marshal; Wincenty Rogozinski, Sr. Deacon; Joseph Wegrzynski, Jr. Deacon; Casimir Tokarski, Sr. Steward; Mieczyslaw Stan-kiewicz, Jr. Steward; Konstanty Dziedzicki, Inner Guard; Stanley S. Burke, Tiler, and Joseph Victor Radecki, Lodge Deputy.

Helpful Hint

He (tenderly)—It's a mistake for a man to go through life alone.

She—Why don't you get your mother to chaperone you?—The Widow.

A. L. G. D. G. A. D. U.,

Libertad, Igualdad, Fraternidad.
East of de Barranquilla, April 8th,
1920.

Grand Lodge de Colombia.

To the American Masonic Federation,
Utah:

Dear Sir and Brother: I have the honor to send you the following reports above the installation of the Sovereign Grand Lodge of Colombia, for your study and resolution.

The Ateliers "Astrea," "Siglo XX," "Liberty" and "Light of the True," of the Valley of Barranquilla, Calamar and Santa Marta respectively, in this Republic, with Credential-Patent of the Regular Supreme Council Neogranadino of 33°, installed since 1833, resolving in the last November 30th to installed conform the Land Marks and the Precepts of 1721, in Sovereign Grand Lodge of the Colombian territory, being vacant for another symbolic power.

At the constitution of this Grand body, the Ateliers mentioned, separated definitely of the Supdeme Council, taking your regular form of government independently of any one authority, conform Masonic laws. Hence, the Supreme Council have nothing with the business of the Sovereign Grand Lodge.

Our Constitution is adjusted to the Land-Marks and Precepts of 1721, and demand belief in God and the Bible at the altar. Work for the Ancient and Accepted Scottish Rite. Demand respect to all the creed, tolerance and charity as principles sustained for to please at God. Not accepted dispute in politic matter, neither religion; however, protected the Masonic principles in case of aggression of any one, inside of the consideration to the profane society.

In the expectancy to be recognized by that Grand Lodge as Masonic regular body, and waiting exchange of Grand Representative, we are to your fraternal orders, and with much pleasure in capacity to supply others informs what do you want in this matter.

Awaiting your possible reply, I am,

Yours fraternally,

D. L. LICONA,

(Seal)

Grand Secretary.

Address: Domingo Licona, Carreer
San Roque, 32 East.

THE POWER OF MASONRY.

Masonry cannot subdue the tempest, nor say to the ocean: "Peace, be still," but it lifts the sinking mariner from the engulfing wave and warms him into life. It cannot hush the voice of thunder, nor arrest the lightning's fiery missile, but it takes the victim of the storm and wraps its snow-white robe around him. It does not stand at the door of the sepulcher to roll away its stone and bid its silent, solemn tenant come forth, but it finds the lame, the halt, and the blind, that have fallen by the wayside, and pours into their hearts the oil of joy and gladness. It does not go abroad to claim its benevolent spirit, but wipes the tear from the widow's eye, and guides the feet and guards the head of the orphan. It does not boast of its deeds of charity, but it "feeds the hungry, clothes the naked, and binds up the wounds of the afflicted." It does not claim that it has fraternized the world, but it diffuses its spirit of universal Brotherhood and Charity as gentle as the dews of Hermon and as genial as the light of Heaven.—Selected.

THE UNIVERSAL FREEMASON.

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EDITORIAL.

THE SHRINE CONVENTION IN PORTLAND, OREGON.

The annual convention of the Shriner, according to the Local Rite fashion, does certainly give the members thereof an opportunity to make a display of themselves and the Shrine doings has been used as a drawing card to obtain members in the Craft degrees, and we believe it once was the custom to confer the Side Degree of Shrine only on those who had obtained the Templar grades, or those who had gone to the 32nd degree. Quite apparently this rule has been modified to a very considerable extent, because we are informed that in several states the Shrine has been

conferred on those who had received only the Master Mason degree, in other states conferred as soon as the candidate had reached the Royal Arch, and in one instance that we know about, the candidate did not receive any previous degree at all.

Looking at the matter from our viewpoint it would perhaps not be any harm at all to first confer the Shrine on those desirous of such degree, then leave it optional with them whether or not they desired to receive any degrees whatsoever in Masonry, because the tendency at present is to hurry through the degrees of Masonry so as to reach the Shrine, caring nothing whatsoever about the Masonic degrees, only as a road by which to reach that coveted degree suitable to the desires of a great many people who know nothing about Masonry and care less. It might possibly be a good idea to make a separate and distinct order of the Shrine and not have it coupled with the name of Masonry, for we are of the opinion that it is having a baneful influence not conducive to the real study of Masonry.

MASONIC EMBLEMS.

We can see no particular harm in the wearing of Masonic emblems. Certainly it gives trade to the jeweler and if the size of some of the emblems as are worn be any criterion as to the Masonic knowledge of the wearers, then, beyond doubt or question there are a great number of members well versed in all that pertains to Masonry. We have often observed that two or more people coming together and all wearing the Masonic emblem, it is too often taken for granted that he is what the emblem professes for him, and without any further examination than the button evidence the most intimate secrets of Masonry are thus divulged. From our point of

view it is required that each shall prove his right or claim to us as a Mason in a manner most solemn and in a way now practically unknown in the United States of America excepting among Universal Masons of the Scottish Rite.

LODGE MEMBERS.

It is not everyone who wears a Masonic emblem and can show his receipt for dues in a Masonic lodge, regardless of rites, can be truthfully termed a Mason in the strict sense of the word—many initiates are but Lodge members—the real Masons are few and far between, and we have come in contact with men who had never taken a degree in Masonry, who proved themselves to be much better Masons than many who wear the emblem.

THE A. M. F. STILL GROWS.

During the present month nine dispensations for new lodges have been granted, one in New York, one in Chicago, one in Stockton, Calif., one in San Francisco, Calif., one in Pittsburgh, Pa., one in Canton, Ohio, and two in Salt Lake City, Utah, and one in Youngstown, Ohio.

THE GRAND MASTER MASON TRAVELS.

May 22, 1920—

Bro. M. McB. Thomson and Mrs. Thomson and Bro. August Spilmer, after saying good-bye to Brethren and friends at the quay in New York, went aboard the steamship on the forenoon and thus commenced the second lap of the journey.

May 23, 1920—

On Sunday morning, the 23rd, the vessel was beginning to feel the effects of the ocean swell and was having its effect on the appetite of some of the passengers, among whom was Mrs. Thomson, who missed the enjoyment of eating breakfast, but recovered her appetite and thereafter during the voyage relished all her meals aboard.

The whole voyage was uneventful, the weather was good and the sea calm, although some of the passengers did not show up for three days. There were several BB. aboard, whom we met, all Locals, of course; and though nice fellows, they had the usual amount of Masonic knowledge possessed by that class. I also met two Orangemen, who were Masons also.

We were only about three hours out of New York when the bar was opened and liquid refreshments could be had. "Johnnie Walker" cost 25 cents per drink, beer or stout the same per bottle, and we had a fair supply of each until the last day of the voyage, when the beer ran out. The other lasted all the way and Bro. Spilmer and myself gave Bro. Perrot several absent treatments.

May 31st—

We sighted Ireland on the morning of May 31st, and never lost sight of it until we arrived in Lough Foyle, where the Irish passengers landed about 6 p. m. We then sighted the mull of Cantyre, on the Scottish coast. We had a nice view for quite a while, when it got foggy and we lost sight of land for a time. Later, however, the fog lifted and we had a splendid view of the Ayshire coast and of the Island of Arran, among other interesting events, the bar closed and there were no more visits paid to "Johnnie Walker."

We were so near the Ayshire coast that we saw the trains going to Glasgow along the coast route. The fog completely lifted and it was quite clear

when we entered the mouth of the Clyde so that we had a good view of the summer resorts at its mouth, but it got dusk about 10:30 and Mrs. Thomson and myself retired, but a number of people stayed up until morning and saw the ship docked.

We were told to be up at 6 a. m., but it was nearly 9 a. m. before we had breakfast and nearly 11 p. m. before we got through with the customs officers.

In the evening while the vessel was at Greenock I got a telegram and a scare with it, as I at first thought it to be a Marconigram from home and feared that there might be some illness in the family. It was, however, from Bro. Jamieson, telling that he would meet me at 10 a. m. next morning. We were just leaving the dock when we met BB. Jamieson, Young and Walker. (June 1st.)

We then went up into the city and to pass the time until noon had a light luncheon, and in the afternoon we had some liquid refreshments and all gave absent treatment to Bro. Perrot. We remained with the Brethren until 5 p. m., when BB. Jamieson, Walker and Young went to Kilmarnock and Newmilns, and Mrs. Thomson and myself, accompanied by Bro. Spilmer, went to Ayr, where we arrived at 6:30 p. m. and located in the Station hotel.

After we had supper Mrs. Thomson and myself left Bro. Spilmer to his own devices and went visiting some of our relatives and friends and retired about the midnight hour.

June 2nd—

On the morning of the 2nd I went out hunting for some of my old acquaintances with but little success, as I only found one, Bro. William Kay, whose portrait I enclose. He is one of the oldest living members of St. James Lodge No. 125, and of Ayr Encampment of Knights Templar and Colla Council

of Kadosh, and with him we went to the "Black Bull" hotel and while there we did not fall once to give absent treatment to Bro. Perrot.

In the evening Bro. Jamieson came from Kilmarnock and brought me considerable mail from the United States of America, Denmark and Switzerland. Bro. Jamieson introduced me to Bro. Anderson, one of the prominent members of Ayr St. James Lodge, and I had a long talk with him on Masonic affairs, and arranged to have a meeting next night with Bro. Dunlop, I. P. M., of St. James and first principal of the Royal Arch Chapter.

June 3rd—

On Thursday, June 3rd, we went sight-seeing. Among other things were the site of the birthplace of the Chevalier Michael Andrew Ramsay, now an ice cream parlor; the Auld Parish church built by Oliver Cromwell to replace the old church of the monastery of St. John, which he had destroyed. The Auld Brig of Ayr, built early in the twelfth century and connected with which there is an interesting story, which runs that two Scottish noblemen, officers in the army of Alexander First of Scotland, returning from the battle of Largs, where the Scottish army defeated the last attempt of the Norsemen to gain a foothold in Scotland, were drowned in fording the river Ayr, and the two Sisters to whom they had been betrothed, built the bridge across the ford as a monument to their memory. We also viewed the remaining portion of the old citadel wall that surrounded Ayr when it was a walled town.

In the evening I met with BB. Anderson, Dunlop, and several other members of St. James Lodge, and as there was no lodge meetings this month, we adjourned to the old Lodge Hall and there had a long and interesting talk over the past and present condition of Masonry

in Scotland. B.E. Dunlop and Anderson will represent the National Grand Lodge and the Grand Council of Rites of Scotland at the Congress in Zurich, Switzerland, and are the best informed and most influential members in this district and I believe will be the future leaders. The B.E. desired Bro. Spilmer and myself to attend a meeting of the Burns Masonic club to be held in Mauchline on Saturday, the 5th, but as it was more a social than a Masonic function, we did not feel like spending the time.

June 4th—

On Friday the 4th I went to visit with my brother-in-law, Thomas Surgeoner, and his family, and found letters from Maggie, Jeanie and Tommy, telling us that all was well with them. In the afternoon we went to visit Burns' monument and the auld Kirk of Allaway, the scene of Burns' "Tam o' Shanter" and the auld brig o' Doon, in crossing which Tam's auld mare, "Maggie," when pursued by the witches with "ave spring brought aff her maister hale, but left behin her ain grey tail."

The auld Kirk, long since roofless, was built in 1516, and in the graveyard surrounding it lie many of the notables of the district. There lies Burns' father, and near by is the grave of John Lauchlan, the prototype of Burns' "Souter Johnnie," my own maternal great-grandfather. It is worth a passing remark that this was the first entirely sunshine day we have had since leaving Salt Lake City.

June 5th—

On Saturday morning, June 5th, eight weeks after leaving Salt Lake City, Brother Spilmer and myself went to Glasgow to arrange with Cook's Tourist Agency about our itinerary on the continent, and the cost thereof, the last item one requiring careful consideration, owing to the enormous rise in cost of everything. We also inquired about

a ship in which to return to the United States of America. We could get none leaving Glasgow before November, but think we can get one from Southampton and have wired to secure berths there if possible.

We visited the Netherlands and Danish consuls to see about getting our passports visa'd. With Holland there seems to be a great amount of trouble, though I think such can be overcome, but with Denmark I am not so sure, on account that there is a big strike with the longshoremen.

Bro. Spilmer wanted to see about some Regalla, so I went with him to Kennings and while there had an interesting experience. Bro. Larker (Kennings' salesman), whom I knew in the old days in Scotland, told me of a young and very self-satisfied brother who had called on him a week ago and who boasted of his knowledge of Scottish Masonry. Larker asked him if he knew of the Scottish Freemason or of Matthew McBlain Thomson, who edited it, telling him that otherwise he knew little of Masonry in Scotland or events connected therewith. In the afternoon we returned to Ayr and Mrs. Thomson and myself had dinner with Tom Surgeoner and his wife.

6th—

Sunday, June 6th, Bro. Spilmer, Mrs. Thomson and myself all went to the old Kirk of the Parish of Ayr, and after the sermon walked around the Kirk-yard reading the old tombstones, some of them dating back to the sixteenth century. Later Mrs. Thomson and myself took a walk along the banks of the River Ayr, famed in song and story for its beauty, and worthily so, as it is as pretty a place as I ever saw, and Mrs. Thomson went into raptures over it. In the afternoon we were invited out to dinner and in the evening had an appointment with B.E.

Anderson and Dunlop, but owing to some misunderstanding as to the time, both parties got to the trysting place at the wrong time.

7th—

Monday morning, June 7th, I called at the office of the "Ayr Observer," where the "Scottish Freemason" was printed when I edited it. I found the manager a lady, so could not talk Masonry there. At noon we checked out from the hotel and paid our bill, which was a big one, and narrowly escaped having a much bigger one because we did not eat in the hotel, which seems to be the custom here, and if you eat out, you pay considerable more for room. As, however, we were strangers, and they not having informed us of their custom, we were excused the extra charges. Before leaving Ayr I met Bro. Archibald Irvine, another of the old members who were in the order before me. He and Bro. Kay, already mentioned, are the only old ones left now.

I found that the only boat sailing from Ayr to Belfast was a mixed cattle and passenger one, so decided that I would go to Belfast later from Glasgow. We left Ayr for Glasgow after dinner, arriving there at 2:10, and took train for Edinburgh, and an hour later arriving there, at 3:30, and took rooms at the Cockburn Hotel, the bummiest one we have met since we started. The only thing first class about it was the price.

8th—

Tuesday morning, June 8th, after breakfast, we set out to see the sights of the city, first going by way of the High Street to Holyrood Palace, the home of the ancient Stuart Kings of Scotland. We were too early to get into the Palace, which did not open until 11:00 o'clock, so had to walk around the grounds, and had a drink from Queen Margaret's well. This particularly interested Mrs. Thomson, as Margaret, known in Scottish his-

tory as the "Maiden of Norway," was a country-woman of hers.

The Palace interior, or rather the more ancient part of it, which is that part open to visitors, is extremely interesting, though, of course, more so to a Scotsman than to others. The furniture, however, made Mrs. Thomson remark that she would refuse to be a Queen if the position was coupled with the condition that she would have to sit in such chairs, or lie in such beds, as did the Queens in those days. The modern part of the Palace was being cleaned and renovated for the use of King George, who is to be there next month, and workmen were busy finishing a memorial gate erected to the memory of the late King Edward before the court would arrive. In the afternoon we visited Edinburgh Castle, which is both ancient and interesting, tradition telling of its existence as a place of strength before the birth of Christ. It is still a garrison and among the guns displayed is old "Mons Meg," a specimen of the early type of cannon, made of staves of metal bound around with rings. The shot fired by it (specimens of which lay around) were of spherical hewn stone. The Royal Regalia of Scotland consisting of the Crown, Sceptre, Sword of State and Order of the Thistle is also kept there. Later in the day Bro Spilmer and I went to Freemason's Hall to see David Reid, Grand Secretary, but he was in England. We then called on Murray, who tried to sell out the old Early Grand, and as a reward was made Grand Scribe E. of the Chapter, but he was busy and we could not wait for him.

9th—

On Wednesday, June 9th, we returned to Glasgow and first thing we did was to go to Cooks Tourist Agency to see about our steamship tickets and itinerary for the Continent. We found that the Imperator was full, but secured passage on

the Olympic, sailing from Southampton September 8th and the fares are raised fifty per cent above the price we paid from New York here.

10th—

On Thursday morning, June 10th, I again went to see about passage to Denmark, but could get no satisfactory information, as the dock strike seems still unsettled. We could possibly get passage from Leith to Copenhagen, but it will take three days sail and very expensive going around by Skagerack. I am going to make more inquiries today.

We got our passports visad for Holland, visit restricted to two weeks. Of course, that is longer than we will require.

We have gotten our sketch of proposed itinerary for the Continent, excluding Denmark (to get to which is problematical) the cost for train and boat fare, the cheapest that can be done is sixty-seven pounds and twelve shillings sterling, or about \$329.00. We do not like the arrangement, however, as it restricts us to arrive and leave every place on given dates, allowing nothing for delays. We will see them again today and try if we cannot get this altered.

11th—

Friday, June 11th, I spent this morning writing to BB. Bundgaard in Denmark. Reuss-Willsson in Switzerland, and Maruzzi in Rome. Then, after breakfast, went to Kilwinning to get portraits of the old Abbey and the present hall of the Mother Lodge. I found that despite what Mackey says in his Lexicon, that the site of the old Abbey cannot now be determined; that there is one whole gable standing and some more damaged portions also. Nearby is the old Church, built against the old Abbey and partly from the old stones. Bro. Spilmer took a picture of the remaining portion of the Abbey, and also of the present meeting place of the Mother Lodge, but in case

they do not turn out right I bought some post cards which show the same views very nicely. We returned from Kilwinning to Glasgow at 4:20. I at once went to see whether there was any chance of getting to Denmark, and I found that the English routes were still closed by the longshoremen's strike, and further that in going from Leith I could not get to Holland or France through Germany, but would have to come right back to Scotland, then reach the Continent by way of England and France, during which time there would be seven days of continual travel, six days of it on sea, and as I cannot afford this time I will (however reluctantly) be compelled to forego going to Denmark. This I deeply regret, both for Masonic reasons and for Mrs. Thomson's sake, so that she might have again seen her birthplace. I had also to give up the scheduled itinerary arranged with the Cooks Agency, as it had to be all cut and dried, so many days, and so long in each place, so I will have to get tickets for every place as I require them, which makes for more trouble and expense.

I managed to get money changed and paid for the return tickets for the steamship for our return to the U. S. A., and on returning to the hotel found letters forwarded by Bro. Jamieson from Bro. Lew F. Stapleton and other BB. in the U. S. A., and was very much pleased with the welcome news of the great progress that the A. M. F. is making seemingly everywhere throughout the U. S. A. The balance of the evening I intend to spend in writing and sending postal cards to the BB. and writing to Bro. Perrot.

Everything here is so different from what I had anticipated, and from what it used to be, that I can hardly believe it to be the same country. All kinds of provisions are higher here than in the U. S., and wages are so low that it is surprising how the people can live, and everything

seems behind the times. We had an amusing experience when visiting the U. S. A. consul here. His office is on the fourth floor of the building, and we went up in an elevator, congratulating ourselves on the convenience, but when we were leaving were told that the elevator only took people up, and there was no riding down in the elevator.

12th—

On Saturday, June 12th, we left Glasgow in the morning for Kilmarnock, where we arrived at 10:10 a. m., and were met by Bro. Jamieson and went to his house, he and I settled up our financial matters and he gave me some mail from America.

We put in a short time looking around the town until 3 o'clock, when we met with a number of the BB. and had dinner. Amongst those present were a few of the very old ones, only one older than myself, Bro. Young, three co-temporaries with me, BB. Hugh Sloan of Auchinleck, Robert Jamieson of Kilmarnock and Anderson of Ayr. To show, however, that the Masonic spirit was hereditary, there were several sons of the BB. who were my predecessors and co-temporaries and who have now passed from labor, present there. After dinner we adjourned to the hall where first there was a short business meeting of the executive members of the National Grand Lodge, and afterwards of the Grand Council was held, opened according to the ancient style in the Priestly Order of the Temple, the 31st degree, and the honor was given me of inducting four candidates therein. After the ritual work was finished I gave the BB. a long talk on Masonry generally, reciting the history of Masonry in Scotland, and of Scottish Masonry abroad, impressing on the BB. the value of the heritage to which they had fallen heir, and of which I feared many Scottish Masons did not appreciate the worth. To fully appreciate

which they would have to go abroad where they would find that Scottish Masonry was the pinnacle of all Masonry. I told them of the conditions of Masonry in the U. S. A., what it had been before the A. M. F. inaugurated the reform movement, and of the success that had attended that movement, and how we had advanced the knowledge, and the cause of true Scottish Masonry there. Drawing parallel therefrom for their encouragement, begging them not to be content with simply knowing that they were the source of all Masonry, resting on the laurels that were won by their forefathers, but for themselves to buckle on the armor and enter the struggle for pure and unadulterated Masonry of the Scottish Rite and to brand all those who falsely use the name, for the imposters that they are. The BB. enthusiastically received my talk, and promised renewed effort. The BB. pressed me strongly to remain with them for several months to help them in the project that is about to be commenced. After a most enthusiastic meeting the Tabernacle was closed. We reached home at 10:30 and did not forget to give Bro. Perrot several absent treatments, his health was drunk with all the honors.

13th—

Sunday June 13th. Sunday, or as the old Scottish people delighted to style the day, The Sabbath, is an off day in Scotland, so far as all secular employment is concerned, and where on a week day one has to elbow his way through the crowds, on Sunday you can hardly see a single person. After breakfast we went out to find, if possible, the L. D. S. place of meeting, but failed, so took a walk through the Gorbals district, the least salubrious part of the city, where the population is mostly of foreign extraction, answering somewhat to the east side of New York. There, some stores were open.

We visited the old Cathedral, but being

Sunday entrance was not permitted except for worship, so we had to postpone that for another day. We had a stroll through the old cemetery, and saw some of the tombstones therein dating back to the 16th century.

In the evening we visited Glasgow Green, the people's park, in which, like Rome's ancient forum, the discontented or locquacious, have the chance and opportunity to air their grievance or indulge in disquisitions. In Scotland no permission is required by the soap box orator to hold forth on the real or fancied grievances of the people. Some of the orators were advocates of fancy religions, one was giving a talk on by-gone Scottish celebrities, but the most were political reformers of an advanced type, and freely advanced doctrines (with the police amusedly listening) which, in America would have gained the speakers free lodgings at the expense of the State. The authorities here seem to work on the principle that discontent is only dangerous when repressed, and seldom, if ever, finds expression in deeds when it is allowed to work itself off in words. On our way back to the hotel we patronized a restaurant in the people's quarter, where we had a fish supper consisting of two fish and a plentiful supply of potatoes at a cost of twenty cents each. The same would have cost seventy-five cents in a more pretentious place. We got to the hotel at 8:30 and went to bed, after the least strenuous day since arriving in Scotland.

11th—

Monday, June 14th, Bro. Spilmer left this morning for London en route to Holland, and we went with him to the train and saw him off. He will write to us from London, telling us what hotel he will put up at and will engage rooms for us there for Saturday. We will not be able to leave before that time, as I have to meet with several of the prominent

officials of the National Grand Lodge in Ayr in the latter part of the week. After leaving Bro. Spilmer at the depot, I returned to the hotel to write this diary up to date and to work on delayed correspondence while Mrs. Thomson is taking a walk through the shopping district.

MASONIC HALL WRECKED.

Aprons and Emblems Ruined.

Belfast, Monday. (Press Association.)—A Londonderry message says: During the past week Inch Masonic Hall, near here, was broken into. Presses were forced open, aprons cut, a Bible torn in pieces, cushions ripped up, and the furniture wrecked, while the presentation compass-square was stolen.

WE'VE BEEN EXPECTING THIS.

Her hair is always exquisitely dressed, and her shoe is perfect shape. No more in the way of dress is required of any woman.—London Daily Mirror.

COMMUNICATION.

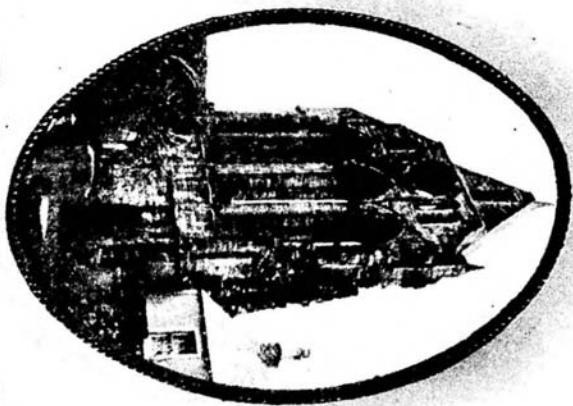
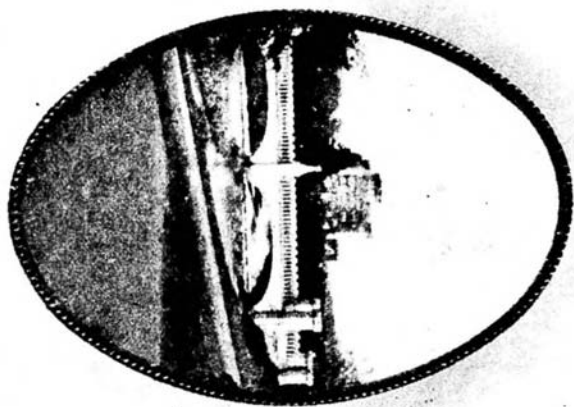
Ayr, Scotland, June 5, 1920.

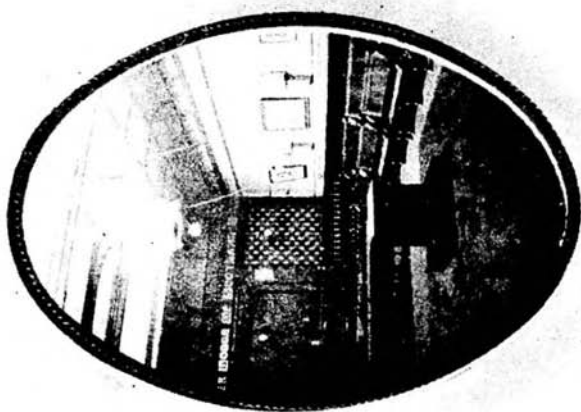
Thomas Perrot, Esq.,
161 South Second East,
Salt Lake City, Utah.

Dear Sir and Brother: We arrived safe in Ayr, the birthplace of Bro. Thomson. Am meeting many notable BB. who do come from far and near to greet Bro. Thomson.

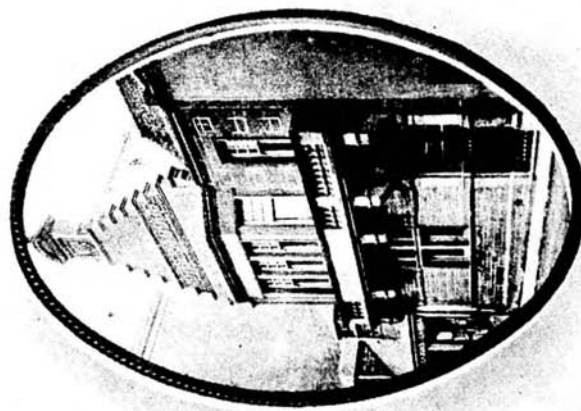
Will write you soon with all particulars.

Fraternally yours,
AUGUST SPILMER.

The City, Downing.*Exeter Hall and Town Hall, Downing.*



Lodge Room, Mother Lodge, Wilmington.



Mother Lodge, Wilmington.



MEMBERS OF PROVINCIAL GRAND LODGE OF INTER - MONTANA DIAMONDVILLE, WYO. JUNE 26 - 1920.

AMERICANIZATION WHAT?

It is now almost five months ago that I received a letter from a source, which from the display type used on their letterhead, I gathered was called, or had called themselves the Council for Americanization, said letter contained an invitation to attend a meeting to be held by said Council for Americanization, in the rooms of the Board of Supervisors in the County Court House on the evening of the following Monday at eight o'clock.

Like many another, I have listened patiently on several occasions to the beautiful theories, and the elegant line of piffel, commonly known here by the

somewhat inelegant name of a well known fertilizer which certain of our dear citizens seem to take a delight in preaching for no particular reason that is apparent to me at present; for to begin with, their sincerity is no longer a matter of doubt with the general public who have become somewhat overfed with fool theories and impractical suggestions upon the part of the people who can no longer fool the dear public any more than can prove successful in fooling themselves, and unless it be that they love to hear the sound of their own voice, or that like Balaam's ass, they must talk, as stated heretofore, I can see no reason for this preaching.

Therefore, my first thought upon

reading the letter referred to, containing the invitation to attend this meeting of the "Council for Americanization," was to consign said letter to my waste paper basket, and on the impulse of the moment I had already moved my hand to perform that little act, when it occurred to me that I might gain a better knowledge of the aims and objects, and the purposes of this Council of Americanization, by acquainting myself with the names of its officers and the names of the heads of the several committees which had been appointed by this council, or by its president and board of directors, to perform the various duties which had been outlined as coming within the scope of its business in the work of Americanization.

One of the first on the list of names given in the letter aforementioned, was that of a woman in whom I had the utmost confidence, and who from personal acquaintance I knew to be a lady in every highest sense of that much abused term, and one whom I held in the very highest esteem because of her sincerity of purpose and her whole-hearted desire to do anything and everything which might tend in any way to improve and to educate, and to elevate the minds and the morals of her fellow citizens, or which might serve in any way to give them a higher and a better meaning and understanding of what the word citizen stood for, and of what responsibilities it carried with it, and imposed upon every man or woman and especially on those who had been born in, or who had become, by means of naturalization (citizens) of this wonderful republic, the United States of America.

I confess at this time, that when I saw this lady's name printed on the letterhead over the official designation, first vice president, I was somewhat surprised, and when on reading further down the list I came across the name

A. G. Zallio, I was not only surprised, I was astounded. You who read in our May Issue of the magazine, under the title "The Unpublished Letter," of what was done to me when I came up for naturalization, will at once remember the name of the man who wrote that scurrilous letter to Washington, the cowardly slanderer and libeler, who desired to do what he did in secret, and requested that his name be not mentioned though he was so "anxious" (?) to serve the government (?) in the matter of his cowardly and lying accusations. This man, a law-breaker himself, was named in the same letter as chairman of the committee whose duty it was to instruct foreigners who came to this country unable to speak or to understand the American language, in a due observance of our Constitution and laws. Truly the Council of Americanization has a great work to perform, and we might be permitted to suggest that the public generally will be more inclined to assist them in their efforts when they prove the sincerity of their purpose by eliminating from their ranks any and every person whose character as a law abiding citizen is not open to inspection, of what benefit can the preaching or teaching of any man be whose acts and conduct is so opposite and contrary to his teachings.

We believe that the foreigner and the alien who come to this country with the intention of remaining here, should become a citizen of the United States; and we believe further, that in order to become a worthy citizen he should know something of the form of government, federal, state and municipal, which has been adopted for the protection and preservation of our civil and religious liberties, and more, that he should familiarize himself with the constitution and laws of the United States of America and be prepared to support and up-

hold them with his life if necessary, and so in order to thoroughly impress upon him the necessity for a due observance of our laws, we direct his attention to our courts of justice, and endeavor to show him how those who violate our statutes are punished, and the innocent are protected, how freedom of thought and of speech and of the press is guaranteed to the whole people of this great and glorious republic, and right there if this prospective citizen is an observant, and a thinking man, we get into the deepest kind of difficulties, and the whole rottenness of our pretensions are disclosed for our mortification if we are really good, sincere, law-abiding citizens.

To his question of how our laws are enforced, we are interrupted in our explanation by having our attention called to the fact, that it is common knowledge that when a man has been caught in a crime of some kind, or in a violation of our statutes for which certain penalties have been imposed, all that is necessary for the criminal to do is to get a (fixer), a term so well known to all American citizens whose duties necessitate their being in constant touch with our courts of law from the police court upwards, that its meaning requires no explanation, to the uninitiated, this (fixer) is a man who carries sufficient political or other influence not excepting his ability to pay certain of our officials to reduce the charge, or to dismiss the criminal instantly or eventually, or who falling in this can, and does exert his influence to get certain men friendly to himself or driven by fear of exposure of their own shortcomings perhaps; to sit on the jury who are to try the scoundrel, and who regardless of the facts and the evidence submitted, and regardless of his oath taken as a juror to try this man's case fairly and impartially, will vote for an acquittal or

against a conviction, and will stand to that until, as one of them recently said in a late Sacramento case, until the roof of the building falls in; or as has been done recently in several San Francisco cases, will arrange even in the most heinous of offenses, so that the criminal may jump his bail and depart from the jurisdiction of the court; with the knowledge of the judge and if possibly, without his actual consent, also without any remonstrance upon the part of said judge, truly a remarkable and exemplary system of enforcing our laws, but in what manner does it impress this prospective citizen, when all right thinking and honorable men must hang their heads in shame when forced to admit that such things are common, of daily occurrence.

And, as to the innocent being protected, how many instances will occur to the members of our fraternity which disclose the folly and the falsity of such a statement; we, who under the laws of the United States, and of the several states wherein we reside have been guaranteed equal protection in the conduct of our civil and religious duties, we who have in all respects and under all circumstances endeavored to comply with the laws of the land are forced to defend ourselves continuously against the malicious and absolutely groundless charges of a certain faction in our several home states, who because of the fact that their foolish claims, and assinine pretensions have gone unchallenged until now, would fain destroy our order that the light which is reflected from our high and honorable lineage might not expose too cruelly to the eyes of a critical public, the illegitimate stigma which is attached to their natal hour.

For over fifty years in many of our states this faction has fooled the public to their hearts' content, in some states

under the name of Ancient Free and Accepted Masons, as in Ohio, Illinois, and others, while in other states they have been more conservative or more careful and have satisfied themselves with the title Free and Accepted Masons, as in our own state of California. Ancient we know they are not, and their claim to antiquity in most cases cannot date back further than 1846, or ten years subsequent to the Morgan exposures which so successfully climinated the American Masons for a period of fully ten years from every quarter of these United States. Free, they never have been in any sense of the world, and for years the doors of their lodge rooms never opened to admit a visiting brother from countries foreign to the United States except as a mark of special favor upon the part of these F. and A. M., when they condescended to grant that which these visiting brothers were by every law of Masonry, by right entitled to receive upon proving themselves to be what they professed to be, by sign, grip, and word, and by those signs which are known only to Masons. As to their right to use the word accepted, beyond the confines of the United States and Canada, we seriously challenge it, though mindful of certain efforts which within the last few years, and even recently have been made to bring about a better understanding and a possible fraternal recognition.

My own first personal experience of the contemptible methods adopted by these F. and A. M.(?) to suppress our order and as they boasted to drive us out of California, was the case of Bro. C. A. Perkins of San Francisco, this Brother not an alien or a foreigner, but a native born American citizen, had joined our order some years previous and was an energetic and enthusiastic worker. In the summer of 1918, Bro. Perkins was engaged in the shipyards at Oakland,

and being in a position of some importance the men working under him seeing that he wore on the lapel of his coat a Masonic pin, often would express their desire to become members of that ancient fraternity, and Brother Perkins, nothing loath, when he found men whom he considered worthy to become members, would encourage them in their desires, and brought many a good man into the order, sometimes even lending them the money to pay for their initiation fee. On the occasion of which I shall make mention Bro. Perkins had presented the application blanks properly filled out by the men themselves for six applicants, to one of whom he had loaned the sum of \$20.00 in order that this man should be enabled to take his degrees with the others, the applications, together with the fees for initiation were properly turned in to the secretary of the lodge, and upon being received by the lodge, were then turned over to an investigation committee and the regular course of procedure was followed out, and in the course of time these six men were regularly entered, and some of them passed, and raised, the few who had been raised to the degree of M. M. at once procured for themselves a pin and soon appeared at their work wearing the emblem of a M. M., almost as soon they were made the subjects of investigation by our contemporaries of the F. and A. M. and were by them informed that, they were not Masons at all, that in fact they had been imposed upon by a faker, and had thrown away their good money. Through the efforts of one of their number a man by the name of McCreary, who sought to gain in favor with his superiors, the whole six of them were rounded up, and induced to call upon an attorney by the name of Owens, who was, or assumed to be a sort of legal adviser for the F. and A. M. in the city of San Francisco,

and by him they were advised legally that they had been swindled out of their hard earnings, and that they should start criminal proceedings against Perkins; at his instigation complaints were drawn up and all six of these men, including the man to whom Bro. Perkins had loaned the money swore to the several complaints, charging him, Bro. Perkins, with having received money under false pretenses. These men did not know the law, and this much may be said in their favor, but Owens knew perfectly well, how absolutely false was this charge which he was inducing them to make against an innocent man, and he was impelled in his purpose by the most intolerant, unjust and unmanly desire to create a hardship for the A. M. F. and its members, and to curry favor with the members of his own following in the F. and A. M. Warrants were thereupon issued for the arrest of Bro. Perkins, and he was arrested and locked up in the city jail until he could procure bail which was finally furnished by his wife, in the sum of \$600 cash.

That they were not anxious to try the case was apparent from the start, and Owens requested from the court one continuance after another, until something like three months had passed, when the matter was finally heard in the Justice's court, before his Hon. Judge Matthew Brady, two of the charges were so obviously false that they were dismissed off hand and during all the time of the taking of the testimony, which was a farce of the worst kind, Owens sought by winks, and nods of his head and other signs, given to the witnesses, to produce the sort of answers which he desired, but all his efforts were unavailing and the court openly smiling at the attempts of counsel to make a case, was not misled in respect to the matter for one moment, when at the conclusion of the taking of

the evidence for the prosecution, we made a motion for a dismissal of the charges on the ground that the prosecution had failed to prove one single element constituting the crime of obtaining money under false pretenses. His Honor knew our motion was in order, yet he did not grant, but took the matter under advisement, promising to give us a decision in two weeks' time.

The F. and A. M. knew that they had lost another case. Owens knew that he had failed in his attempt to obtain a conviction, but we could be made to suffer in other ways, and we were. The two weeks lengthened out to two months. We endeavoring to get the court to act upon the motion for a dismissal, or permit us to present our side of the case, and his Honor, from time to time putting us off with promises which he had no intention to keep. Finally we served him with a writ of mandamus, issued out of the Superior Court, and Judge Brady was compelled to act, but the judge, though a Roman Catholic, seems also to have felt some compassion for the great F. and A. M., accounted for, in some measure, no doubt, by the fact that an election was drawing near and he might—well, at any rate, though it was absolutely uncalled for, his Honor, in dismissing the charges, which he did dismiss when compelled to, felt himself constrained to write his opinion, which was to the effect that though the complainants had not had matters misrepresented to them, and though they had received for their money just what had been offered to them, it was his honor's opinion that the A. M. F. was not a regular Masonic organization. What a dainty tit bit for our friends of the F. and A. M., and if you think that they failed to use it for their own interests you are much mistaken, and yet how absurd is the whole proposition. A Roman Catholic

judge, whose knowledge of Freemasonry is no doubt on a par with that of the great majority of the profane and uninitiated, including the rank and file of the F. and A. M., some of whom can not explain the meaning of the emblems they wear so proudly, what a really valuable asset that must be to an organization which is opposed to Roman Catholicism, and for which Roman Catholicism has expressed both hatred and anathema. "It is to laugh," yet with such things are the foolish satisfied, and the head of the ignorant man is raised in mulish pride.

Soon after these events had transpired one of our members sought to publish in one of the San Francisco papers, a notice of our night of meeting for one of the lodges. The advertisement was taken and a contract signed for six months. Evidently some one had been sleeping at his post, for this notice appeared twice without a complaint. However, that was the extent of the contract. The money was returned with the explanation that the paper did not care to publish any further notices for that particular lodge.

By P. J. Wilkie.

(To be continued in our next.)

With Our Exchanges

MASONIC LEADERS IN AMERICA.

In these days when the nation appears to be turning with new interest to the faith of its founders, and time-honored maxims and slogans are once more coming into use, many a reader of history, refreshing his knowledge of the early struggle for independence will, no doubt, come upon the well known triad, "Liberty, equality and Fraternity," without discovering anything, in the early popu-

larity of these words, to suggest a Masonic relationship. Probably there are even members of the Masonic order who have never concerned themselves with such an implication. Yet anyone, within or without the fraternity, taking the trouble to search for facts, will very likely be surprised to find how generally the leading men concerned in establishing the United States as a nation were Masons. All the familiar historical incidents, when re-read in the light of Masonic facts, assume a new interest if not a new significance. "Paul Revere's Ride," so well celebrated by Longfellow's verses, might be famous, likewise, as a Masonic exploit. Not only was Revere himself a Mason, but so was Robert Newman, who hung the signal lantern in the Old North Church, and so, also, was William Dawes, who gave the alarm by way of Roxbury, as Revere did by way of Charlestown. James Otis, the Bostonian whose pamphlets inveighed against the arbitrary measures of the Crown and paved the way for revolution, and Patrick Henry, whose eloquence in the Virginia House of Burgesses, helped to bring the South to the support of the cause, were Masons; so were Samuel Adams, Joseph Warren, and Josiah Quincy, who joined with Otis and Revere in laying plans for the revolution at the Green Dragon Inn. The famous Boston Tea Party, according to information gathered by Madison C. Peters, in preparing a little volume on "Masons as Makers of America" was projected in the residence of a Mason, and its descent upon the ships at T Wharf was led by members of St. Andrews Lodge, headed by Paul Revere, then one of its junior officers.

It is a matter of fairly common knowledge that Masonic names were numerous amongst the signers of the Declaration of Independence. As a matter of fact, there were fifty-six signers, and all but

six were members of the fraternity. The signer of the completed document, formally representing congressional action, was a Mason, John Hancock. Masons who took a hand in drafting the Declaration were John Adams, Benjamin Franklin, Roger Sherman of Connecticut, and Robert Livingston. Some say that Thomas Jefferson, also a member of this committee, was likewise a Mason. Certainly Richard Henry Lee was. He drew up the preliminary resolutions on independence. And Masons largely composed the convention which met at Charlotte, North Carolina, in May, 1775, to prepare the so-called Mecklenburg Declaration of Independence on lines similar to those followed later in the principal declaration. With such a showing in the preliminaries of national experience, Masonic participation was only to be expected in the actual inception of government. It is not surprising therefore, to find that fifty Masons sat in the Constitutional Convention in a total membership of fifty-five; or that Masons and Masonic paraphernalia played an important part in the inauguration of the first President, himself a member of the order. Or, even, that the governors of all the thirteen states at that time were similarly distinguished.

Perhaps the most striking prevalence of Masonry, however, was in the personnel of Washington's army. Of his twenty-nine Major-Generals, twenty were Masons. That their pledges of fraternal support might have counted heavily to his benefit in the trying days that were to come can, perhaps, be inferred from the fact that of the non-Masonic major-generals, one was Lee, notorious for his Monmouth failure; another was Gates, who constantly plotted to undermine and supplant the commander-in-chief; the third was Thomas Conway, of the infamous Conway cabal; and the fourth, Thomas Mifflin, whose negligence as inspector of the army made his dismissal

necessary. In the whole list of Washington's brigadier-generals, numbering over sixty, only one, Stephen Moylan, was without Masonic degrees. Many Masons gave distinguished service. There was Ethan Allen of Ticonderoga fame; Captain Corcoran, of Allen's Green Mountain Boys; Colonel William Barton, capturer of General Prescott of the King's forces; and Henderson, the hero of Harlem Heights, who, captured by the British, was paroled through the interposition of a Masonic brother. Robert Morris, the financier of the Revolution, was a Mason; so was a Polish Jew named Haym Salomon, a Philadelphian, who is said to have given upward of \$650,000.00 to the support of America in the great struggle. John Marshall, Alexander Hamilton, and James Madison all were Masons. It is a record that may well lead members of the order to look to their laurels.—Christian Science Monitor.

ETIMOLOGY OF MASONIC RITES.

About 1815 there appeared what was then termed Napoleonic Masonry, due and sustained by the love and thought of Napoleon's most fidels and friends. It professed only three degrees, besides the symbolics, this rite however had a short life, surviving only few years the death of the Great Prisoner.

The higher degrees invaded England in 1777. "The Royal Arch Masonry was instituted in four degrees above the Blue degrees. This rite flourishes yet in all Great Britain. English Masons possess degrees named "Knight," which the G. L. L. tolerates, among them the Knights of Red Cross, Knight Templars, Knights of Malta, Knights of Calatrava, Knights of Star, Knights of Christ and Knights of Zodiaco.

The Rite of Royal Arch alike that of Bro. Henoch, sustains the age of Ma-

sonry equally to that of the earth. This rite is also much diffused and practiced in North America, and practically all over the great Anglo-Saxon family.

Higher degrees were also imported in Germany from France about 1720, with some modification and much embellishment. They were made adopted to meet local requirements.

In December 6, 1737, the first G. L. L. was constituted in Hamburg. In 1739 there appeared in Alemannia the Moravi Confraternity. This order seems to have existed in Germany prior to De Ramey's imported Templar degrees.

About 1756 was formed in Bohemia the Order of St. Joakim Masonry, like that of Moravi, it was inspired very much to Christian conception. Later on there made the appearance of the so-called Clerical Masonry, or the Masonry of the strict observance, in which it wasn't impossible admittance unless a Templar. The new appellative aroused much curiosity. It used to be said that this Clerical Masons were caballist, that they had knowledge of the "Philosophic Stone" and that they practiced Negromancy, not excluding the invocation of the "Spirits" of the dead Brothers. There is a story still around today that Baron De Hinde made himself a Catholic in order to be admitted. This "Secta" invaded Paris, where Cagliostro, the Sicilian adventurer, happened to be at that time. It is said he diverted their design and that this Clerical Masons were very much avoided and let alone. It was evident they had intended to control all the system of the Strict Observance for their own finalities.

(To be continued. Translation from U. Bacci's *Massone Italiano*, by Angelo Tornatore.)

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LEXICON.

Early Grand Encampment of England.—That there were Knights Templar Encampments in England, thus styling themselves is well known, two of which still exist, viz: "Faith and Fidelity" and "Mount Calvary Preceptories," both on the roll of the Grand Priory of England. It is possible that these two preceptories claiming to be of Time Immemorial, might have done so to emphasize their claim to superior antiquity. I am, however, inclined to believe with Sir Charles Cameron, that the use of the name "Early Grand" by these Preceptories is proof of their descent from the Irish Early Grand Encampment, especially when it is known that at least one Warrant was granted by that body to work in Scarborough in 1809 as No. 51, although there was at that time a Grand Templar body there.

New Threat to the Poor

Char.—Sorry to inform you, mum, as I sha'n't be able to come no more.

Lady.—And why not, Mrs. Bouser?

Char.—Can't afford it, mum. Me 'us-ban' says if I earns any more money 'e'll 'ave to pay income-tax.—London Punch.

LODGE DIRECTORY.

Alpine Lodge No. 1, C. B., A. F. & A. M., Scottish Rite in the A. M. F., meets first and third Friday evenings, 8:00 p. m., at their hall, 1824 Central avenue, Los Angeles, Cal. All D.B. of the A. M. F. are cordially invited. L. P. Lea, Sec., 1824 Central avenue.

Lodge Golden Thistle No. 12 of San Francisco, Cal., meets first and third Tuesdays of each month at 8:00 p. m. in California House (German House), Polk street, between Turk and Eddy streets. R. W. M., J. J. Enos.

Golden Gate Council of Kadosh No. 28, San Francisco, Cal., meets every Friday at 8 p. m. in California House (German House), Polk street, between Turk and Eddy streets. Eli Gordon, Eminent Commander.

Lodge Harmony No. 60, meets first and third Tuesdays at 8:00 p. m. at Masonic Temple, Redmond, Wash. R. W. M., George B. Martin, Falls City, Wash.; Secretary, Charles R. Martin, Redmond, Wash.

Long Island Lodge No. 71, C. B. No. 2, in the A. M. F., meets third Saturday of each month at 8 p. m. in the G. U. O. of O. F. hall on Flanders Road, River Head, N. Y. C. H. Martin. R. W. M.

Lodge Ogden No. 81, Ogden, Utah, meets every Wednesday at 8 p. m., No. 363 24th street, Ogden, Utah. George C. Wessler, R. W. M., 3050 Washington avenue; G. A. Muller, secretary, 2644 Washington avenue.

Lodge Rising Star No. 84, Sacramento, California, meet second and fourth Mondays of each month at 8:00 p. m., at Red Men's Wigwam, Tenth street, between "I" and "J". L. J. Walker, R. W. M., 1927 "E" street; M. J. Gastman, secretary, 1511 "F" street.

Lodge Heather Bell, No. 12, Scottish Rite of Adoption, Salt Lake City, Utah, meets each Monday in Scottish Rite Masonic Temple, 161 South Second East; Ethel Cozzens, Worshipful Mistress; Agnes Dust, Secretary, address 161 South Second East, Salt Lake City, Utah.

Lodge Irving No. 100, Chicago, Ill., meets first and third Mondays, North Avenue Auditorium, 333 W. North Ave. Secretary, Alex Nelson Cllick, 6338 So. May street, Chicago, Ill.

Lodge Kilwinning No. 118, Sacramento, California, meets first and third Mondays at 8:00 p. m. in Redmans Hall, corner of Tenth between "I" and "J" streets, Sacramento. Secretary, W. Z. Pay, RR. No. 2, Box 1260, Sacramento, Cal.

Lodge Bonnie Doon No. 138, A. A. S. R. (Symbolic), Vancouver, B. C., meets every first and third Monday of each month at 8:00 p. m., in O'Brien hall, corner Homer and Hastings streets, R. W. M. Thomas Houston, 5217 Prince Albert street; Secretary, A. Harris, 1032 Pender street, Vancouver, B. C.

Lodge Atlas No. 139, San Francisco, Cal., A. A. S. R., in the A. M. F., meets second and fourth Tuesday of each month at 8 p. m., California House (German House), Polk street, between Turk and Eddy streets. Alexander A. Horton, R. W. M.; James Anastassion, Secretary, 1898 Sutter street.

Lodge Kilwinning No. 140, Canton, Ohio, meets first, second and third Saturdays of each month at 7:30 p. m. Third floor, Dime Savings Bank building, Tuscarawas street, East. R. W. M. Wm. O. Klein, 1610 17th street, S. W.; Secretary, E. E. Davis, 2318 6th street, N. W.

LODGE DIRECTORY.

Provincial Grand Lodge (Symbolic), C. B. in the A. M. F., East of Washington, D. C. Henry C. Scott, Provincial Grand Master and President-General of Colored Branch, 521 21st St., N. W. Washington, D. C. Newport F. Henry, Provincial Grand Secretary and Secretary-General, 206 "P" St., N. W., BR. Washington, D. C. Other Office-Bearers BB. Thomas H. Harper, B. R. Snyder, Alex Dabney, Dan Williams, Mingo Saunders.

Lodge Alpha King Solomon U. D. St. Louis, Mo., meets first and third Saturdays of each month at 816 Olive street, Odd Fellows' hall, No. 2, at 8:00 P. M.; M. A. Wilson, R. W. M., 4576 Laclede Ave.; Eltore J. Giancola, Secretary, 2607 Prairie Ave., St. Louis, Mo.

Lodge Alpha Liberty U. D. Racine, Wisconsin, meets every Wednesday at Odd Fellows hall at 8:00 p. m., Wisconsin street, Racine, Wis.; R. W. M., Geo. Lowe, 1922 Grange avenue; Secretary, A. James, 1538 Packard avenue, Racine, Wis.

Lodge King Solomon No. 1, C. B., Washington, D. C., meets first Monday each month at 8:00 p. m. in Temple Hall, 1717 Pennsylvania Ave., N. W., Washington, D. C. Charles M. Carter, R. W. M., 1114 First St., N. W.; Eltigh Smoot, Secretary, 2426 F St., N. W.

Lodge G. Garibaldi, No. 6, Salt Lake City, Utah, meets second and fourth Wednesday of each month at 8:00 p. m., Scottish Rite Masonic Temple, 161 South Second East street. R. W. M. Mark Cozzens, Midvale, Utah; Secretary, Wm. C. Mason, 161 South Second East street.

Ionic Lodge No. 15, A. F. A. M., meets second and fourth Saturdays in each month at 595 Courtlandt avenue, New York City, N. Y.

Lodge Golden Star No. 15, San Francisco, Cal., meets first and third Wednesday of each month in California House (German House), Polk street, between Turk and Eddy streets. Harry Fieldhouse, R. W. M., 91 Elgin Park; Ed. A. Rower, Secretary, 144 Jolice street.

Blue Ridge Lodge No. 16, A. F. & A. M. C. B. meets on the fourth Wednesday of each month at 88 Belleville Ave., Newark, N. J. I. L. Evans, Secretary, 24 Spruce St., Passaic, N. J.

Lodge St. John No. 21, Los Angeles, Cal. Meets every Wednesday, 8:00 p. m., Flower Auditorium, 1720 So. Flower St. R. W. M., W. S. Alley, 201 East 45th street; Secretary, Herbert Fisher, 119 West Ann street, Los Angeles, Cal.

Lodge Caledonian No. 29, Tacoma, Wash., meets every Wednesday at 813 1/2 Tacoma Ave., at 8 p. m.; A. Nelson, R. W. M., 2117 Wilkinson street; S. Skarstrom, Secretary, 919 South Yakima Ave., Tacoma, Wash.

Pacific Council of K. D. S. H. No. 35 Seattle, Wash., meets every first and third Saturdays of each month at Masonic Temple, 1923 1/2 First avenue. Sojourning FF. welcome. W. S. Pulver, Eminent Commander, 1236 Taylor avenue; T. J. Engelstad, Chancellor, 607 Eleventh avenue, Seattle, Wash.

Lodge Savoy No. 35, meets 2nd and 4th Mondays, 8 p. m., at 1223 Milwaukee Ave., Chicago, Ill.

LODGE DIRECTORY.

Lodge Trinity No. 44, Seattle, Wash., meets every Monday at 1923½ First avenue, at 8 p. m. W. S. Pulver, R. W. M., 1236 Taylor avenue; Paul Raden, Secretary, 2013 Second avenue.

Lodge Kilmarnock No. 57, Astoria, Oregon, meets every second and fourth Wednesdays at 8 p. m., in the A. O. U. W. hall, 9th street; Walter Kallunki, R. W. M., 124 West Commercial street, H. M. Lornisen, Secretary, 1609 Irving Ave., Astoria, Oregon.

Lodge Fidelity No. 73, Rock Springs, Wyo., meets first Monday and third Thursday of each month, at 8:00 p. m. at Klondyck hall, Rock Springs. All BB. of the A. M. F. are cordially invited. Secretary, C. M. Olson, box No. 3.

Viking Lodge No. 75, of Chicago, Ill., meets every Friday evening at 1223 Milwaukee avenue; R. W. M., Alexander Busch, 3129 Logan Boulevard; Secretary, Stanley Sniarski, 4136 School st.

Lodge Rizal No. 86, San Francisco, California, meets first and third Thursdays of each month at 8 p. m. in California House (German House), Polk street, between Turk and Eddy streets. E. Barrica, R. W. M., 1133 Grant avenue; Lucio Losada, Secretary, 841 Broadway, San Francisco, Cal.

Lodge Fidelity No. 87, meets fourth Sunday each month, at Eagles Hall, at 2:00 p. m., Benld, Illinois. James Wesley, R. W. M.; John Rossetto, Secretary. P. O. Box 422.

Lodge Balboa, No. 137, San Diego, Cal., meets every Tuesday at 7:30 p. m. at Liberty Hall, 9th and G streets. Louis C. Young, R. W. M., 811 Thirteenth street; A. A. Anderson, Secretary; Waldorf Hotel, San Diego, Cal.

Lodge Justice, No. 104, Chicago, Illinois, meets first and third Wednesdays at 7:30 p. m. at 2754 Madison street; Fritz T. Hess, Secretary, 855 N. Larimer avenue, Chicago, Ill.

Lodge Bechive, No. 117, Salt Lake City, Utah, meets first and third Wednesdays of each month at 8 p. m., Scottish Rite Masonic Temple, 161 South Second East; Kay Wm. Chinn, R. W. M., 442 Edith avenue; A. J. Mechin, Secretary, 97 West 21st South. Salt Lake City, Utah.

Lodge William McKinley, No. 121, Akron, Ohio, meets first and third Mondays at 7:30 p. m., on third floor, 325 South Main street; C. B. Moore, R. W. M., 1059 Bellows Street; A. E. Powell, Secretary, 83 Stone Street, Cuyahoga Falls, Ohio.

Lodge Patria No. 123, Toledo, Ohio, meets every first and third Thursdays of each month at 8:00 p. m. in Pythian Castle, corner Jefferson and Ontario streets. R. W. M. Maryan Iwanski, 532 E. Strelcher street; secretary, Adam Solarczyke, 245 Palmer street, Toledo, Ohio. All BB. of the A. M. F. are cordially invited.

Lodge Dante No. 131, Cleveland, Ohio, meets every Thursday at 7:30 p. m., Pythian Temple, 919 Huron, R. I.; R. W. M. Fabio Di Santo, 10907 Grandview avenue; Secretary, Rosario Yuse, 3313 Scovill avenue, Cleveland, Ohio.

Lodge Alpha-Passaic No. 89 meets first and third Wednesdays at 8:00 p. m., Masonic hall, 653 Harrison street. Passaic, N. J.; R. W. M., Hyman Kramer, 335 Harrison street; Secretary, Charles Z. Newman, 35 Lucille Place. Passaic, N. J.

THE UNIVERSAL FREEMASON

Volume XIII

August 1920

Number 2

OFFICIAL.

Expulsions.

Eugene Vonderscher and Leo Ornstein of Los Angeles, Calif., have been expelled from all rights in Lodge St. John No. 21 and of the Scottish Rite Masonry for conduct unbecoming Masons.

INSTALLED OFFICE-BEARERS.

The Installed Office-Bearers of Lodge Savoy No. 35, Chicago, Ill., are as follows: Michael Armato, R. W. M.; Gaetano Castellano, W. M. Substitute; Frank Varallo, W. S. W.; Epifanio Castellano, W. J. W.; Nathan S. Klein, Secretary; Melchior Armato, Treasurer; Angelo Callendo, Orator; Modestino Coppola, Chaplain; Ciro Triolo, Sr. Deacon; Saverio Schiro, Jr. Deacon; A. Calamonica, Marshal; Rocco Voto, Almoner; Frank Restagno, Sr. Steward; Benj. Scotellaro, Jr. Steward; L. Fragnito, Inner Guard; S. Plediscalzi, Tiler; C. H. Carfora, Lodge Deputy.

The Installed Office-Bearers in Lodge Kilwinning No. 38, Portland, Oregon, are: J. Frank Huffman, R. W. M.; R. Diller, W. M. Depute; H. L. Kelley, W. S. W.; Dr. E. M. Senn, W. J. W.; R. E. McIntyre, Secretary; J. M. Dixon, Treasurer; George Parson, Chaplain; P. A. Johnson, Almoner; John Bostrom, Sr.

Deacon; Maurice Walker, Jr. Deacon; E. Young, Sr. Steward; John Widell, Jr. Steward; O. A. Simon, Inner Guard; Dr. George S. Breittling, Tiler; J. M. Dixon, Lodge Deputy.

The Installed Office-Bearers in Lodge Fidelity No. 73, Rock Springs, Wyoming, are Adolph Westerberg, R. W. M.; Wm. Alenius, W. M. Depute; Joseph Joynson, W. M. Substitute; Domenick Berta, W. S. W.; Fred Larson, W. J. W.; Charles M. Olson, Secretary; Axel Johnson, Treasurer; W. Alenius, Orator; Charles Olson, Chaplain; Ole Johnson, Almoner; Gust Larson, Marshal; Louis Larson, Sr. Deacon; Carl Hansen, Jr. Deacon; James E. Hodge, Sr. Steward; Frederick B. Larson, Jr. Steward; Ole S. Johnson, Inner Guard; John Anderson, Tiler; Carl E. Johnson, Lodge Deputy.

The Installed Office-Bearers in Lodge Alpha-Passaic No. 89, Clifton, N. J., are Samuel Hornstein, R. W. M.; Hyman Kramer, W. M. Depute; Michael Slavin, W. M. Substitute; Samuel Schulman, W. S. W.; Maurice Schoenwald, W. J. W.; Chas. Z. Newman, Secretary; Samuel Slaff, Treasurer; Sam. Slaff, Orator; Adolph Newman, Chaplain; John Szabo, Almoner; John Munkacsy, Marshal; Bernard Sternick, Sr. Deacon; Sam. Finkelstein, Jr. Deacon; Louis Finkelstein, Sr.

St. Steward; Joseph Weinstein, Jr. Steward; Joseph Roth, Inner Guard; Herman Virag, Tiler; Louis Goldberg, Lodge Deputy.

The Installed Office-Bearers in Lodge Beehive No. 117, Salt Lake City, Utah, are Kay William Chinn, R. W. M.; Charles E. White, W. M. Depute; Henry Evans, W. M. Substitute; E. M. Andersen, W. S. W.; E. E. Hall, W. J. W.; A. J. Mechin, Secretary; Benjamin F. Aldrich, Treasurer; Charles Gregor, Orator; James Swyers, Chaplain; George Willson, Almoner; Ernest Langton, Marshal; D. W. Bain, Sr. Deacon; George Hatch, Jr. Deacon; L. E. Ross, Sr. Steward; A. E. Andersen, Jr. Steward; C. B. Parker, Inner Guard; Wm. Atchinson, Tiler; George M. Barrett, Lodge Deputy.

The Installed Office-Bearers in Eureka No. 119, Oakland, Calif., are: James Graham, R. W. M.; A. B. Piculovich, W. M. Depute; Bert Culbertson, W. M. Substitute; Charles Cross, W. S. W.; E. McIntosh, W. J. W.; J. E. Jones, Secretary-Treasurer; James Nichols, Sr. Deacon; Chris Flesuras, Jr. Deacon; C. A. Culbertson, Inner Guard; John Standord, Tiler; W. C. Hamilton, Lodge Deputy.

The Installed Office-Bearers in Lodge America No. 124, Cleveland, Ohio, are: Ed. Jenisek, R. W. M.; Jos. C. Perkins, W. M. Depute; R. Pabst, W. M. Substitute; C. J. Saussler, W. S. W.; E. Bruggemeier, W. J. W.; W. G. Adams, Secretary; Herman Peterson, Treasurer; W. F. Beyers, Chaplain; A. Pabst, Almoner; Wm. F. Grosse, Marshal; C. G. Gravatt, Sr. Steward; A. Bougir, Jr. Steward; H. Hammenberg, Inner Guard; Andrew

Nixon, Tiler; Thomas B. Toll, Lodge Deputy.

The Installed Office-Bearers in Lodge Concordia No. 130, Newark, N. J., are: Stanislaw Piwonski, R. W. M.; Dr. John H. Stachniewicz, W. M. Depute; Zygmunt Gzowski, W. M. Substitute; Stefan Malecki, W. S. W.; Jan Brydacki, W. J. W.; Walter Olszewski, Secretary; Jan Krzynicki, Treasurer; Maximilian Szulczynski, Orator; Gustav Rau, Chaplain; Stefan Janowski, Almoner; Andrew Michanszek, Marshal; Stanislaw Palka, Sr. Deacon; Ludwig Smialkowski, Jr. Deacon; Fred Kocon, Sr. Steward; Jozef Wiechowski, Jr. Steward; Karol Zdziebło, Inner Guard; E. Michaluszek, Tiler; John H. Stachniewicz, M. D., Lodge Deputy.

The Installed Office-Bearers in Lodge Balboa No. 137, San Diego, Calif., are: L. C. Young, R. W. M.; R. H. Barnes, W. M. Depute; W. C. Bean, W. M. Substitute; L. P. Jenkins, W. S. W.; A. Dini, W. J. W.; Willis Alexander, Secretary; V. E. Cavoli, Treasurer; Dan. Drake, Orator; F. K. Orchard, Chaplain; E. T. Wellman, Almoner; E. Cartwright, Marshal; Leo Sullivan, Sr. Deacon; W. Galyeon, Jr. Deacon; W. L. Chancellor, Sr. Steward; Charles Constantino, Jr. Steward; Hans Maag, Inner Guard; Frank Chejstovsky, Tiler.

The Office-Bearers of Royal Thomson Lodge U. D. Kingston, Jamaica, are: John W. Wignal, R. W. M.; Leo M. Redwood, W. S. W.; Dunn Matthew Sebastian, W. J. W.; Oswald F. Martin, Secretary; Henry C. Golbourne, Treasurer; Alfred J. Collins, Sr. Deacon; Burnett C. Craig, Jr. Deacon; Frank L. White, Almoner; Charles Eveling, Tiler.

TO THE BRETHREN UNIVERSAL:

July 20th, 1920.

Dear Sir and Brother:

Have just received a cablegram from Bro. Matthew McBlain Thomson, Grand Master Mason in the Supreme Lodge of the American Masonic Federation, that he has been elected President of the Congress of Universal Freemasons at Zurich, Switzerland, and that the following proposals advocated by the A. M. F. have been adopted, viz:

First—That there be a universal badge or emblem adopted by which B.B. of Universal Masonry shall be distinguished, and protected by patent or registration laws of the several countries composing the "Universal Masonic World Federation."

Second—That there shall be a design adopted for a diploma or certificate to be used by all constituent members of the Federation, the written matter thereon to be in two or three languages, one of them to be the language of the country issuing the diploma.

Third—That a confirmative charter shall be given to each Masonic power represented at the Congress, whether personally or by proxy, which shall be signed and sealed by each power, each granting to or confirming in the other the authority to work or confer the degrees of the several rites or orders possessed or worked by them, and that the same might be granted to any Masonic power which, in the future, might be accepted as a member of the Federation.

Fourth—That an identical form of half yearly identification card or "Word" be used by all members of the Federation. In case of a "Word" that it come from the General Secretariat; if a Card, that the design be identical with all members of the Federation; the wording to be in the language of the country issuing it.

Fifth—That a yearly calendar be issued from the office of the Secretariat, giving the official designation of all known Masonic powers, whether Universal or Local. Their officers for the current term, addresses of Grand Masters and Grand Secretaries and such other information as such powers supply or can be procured. Those powers in affiliation with, or who are members of the Federation to be designated "Universal," all others as being "Local" and unrecognized by the Federation.

Fraternally yours in Liberty, Equality, Fraternity,

Thomas Perrot

Secretary-General.

THE UNIVERSAL FREEMASON.

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EDITORS:

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Scottish Rite Masonic Temple,
161 South Second East Street.

All letters or articles for publication should be addressed to M. McB. Thomson, Scottish Rite Masonic Temple, 161 South Second East Street, Salt Lake City, Utah. To insure insertion, all communications should be in the hands of the editors not later than the 20th day of the month preceding publication.

Entered as second-class matter at the postoffice at Salt Lake City, Utah, June 1, 1912.

EDITORIAL.

THE WORLD FEDERATION OF UNIVERSAL FREEMASONS.

As may be observed elsewhere in this issue the A. M. F. has secured the adoption of certain proposals made by it to the Congress at Zurich, Switzerland, which we believe will have a far reaching effect towards uniting the entire Masonry of the world into one united Federation for the general good of membership of each separate unit as well as for the united whole.

Before this issue of the Universal Freemason shall be in the hands of our membership the Masonic Congress will have concluded its labors, and while at present we have not a complete record of the

proceedings, we have enough information by cablegrams to assure us that it has been a success even beyond our most sanguinary anticipations.

THE MILLS OF THE GODS GRIND SLOWLY, BUT GRIND EXCEEDINGLY FINE.

The A. M. F. commenced its Masonic career as an organization in the year 1907 with about one dozen members in its first lodge, and in spite of all opposition, in spite of the most despicable methods possible being used by our opposition, the A. M. F. has grown and prospered until today the original membership has increase more than one thousand fold, and it might be said the A. M. F. is just beginning to grow, and when we get right well started then watch our progress.

It is quite true that we have had traitors within our ranks who have violated every principle of Masonic probity, and we have had those within our ranks who were bought body, soul and breeches, by the opposition, who worked in conjunction with their masters with the idea in view of causing internal troubles within our ranks, happily the A. M. F. has survived and even thriven because of the works of evil which brought forth its own fruit to confound them in their nefarious work.

PROSELYTING.

In the effort to win some of our members away from their allegiance, in some cases the members of the opposition have presented this argument: We are numerically stronger and have so many members of wealth within our ranks that we will make you rich in a very short period of time, and this line of persuasion seems somewhat strange to us, and often we wonder that the honorable element in their ranks will permit the use of such

methods, and certainly they are quite welcome to any members they secure from our order by any such chicanery—we are well rid of them.

STRANGE BUT TRUE.

Within the past several months we have had many communications from widely separated districts throughout the U. S. A. inquiring how to obtain membership in the A. M. F. and stating that their knowledge of the A. M. F. has been through information secured by much favorable comment made in several countries of Europe.

UNIVERSALITY MYTH.

The mythical cry of universality so loudly proclaimed by our Local Rite friends may be summed up from the latest statistics at hand.

There are 49 Grand Lodges of the Local Rite in the U. S. A., and their percentage of exchange of Gages of Amity with the following countries, Argentine Republic, Belgium, Brazil, Colombia, Chili, Costa Rica, Denmark, Egypt, France, Germany, Greece, Guatemala, Hamburg, Hungary, Italy, Netherlands, Nicaragua, Norway, Panama, Paraguay, Peru, Porto Rico, Portugal, Prussia, San Salvador, Saxony, South Africa, Spain, Switzerland, Tasmania, Venezuela, Vera Cruz, is less than seven per centum, and from their point of view they cannot claim irregularity for such because at least every one of the aforementioned are recognized as regular by at least some one of the Grand Lodges of the Local Rites of the U. S. A. and the question naturally arises why do not all the Locals recognize these 33 Grand Bodies above mentioned, not to speak of a number of others which are not recognized, and yet the A. M. F. exchanges representatives either directly or indirectly with every one of them.

THE GRAND MASTER MASON TRAVELS.

June 15th—

On Tuesday morning, June 15th, we left for Stonehouse to visit James Clark's mother and friends, and, incidentally meet again the brethren of the lodge there, of which I am an honorary member. In the fore part of the day the town was deserted, as most of the population are miners and all were at work. In the afternoon, however, we met Bro. Clark's brother-in-law and two nephews, all of them Masons. From them I learned that the BB. wished to have a meeting of the Lodge to receive me, but that the notice I gave of my visit was so short that it did not give them time enough to make arrangements. They will, however, arrange for a meeting on my return from the Continent. I had an informal meeting with some of the BB. and found that the work was very well done, except that in the Mark degree. They were not taught the key to the Hieroglyphics and I am going to go through it all with them when I return.

While I was with the BB., giving Bro. Perrot several absent treatments, Mrs. Thomson and Mrs. Melvin had a stroll around the city and surrounding country, which is very pretty.

June 16th—

On Wednesday, June 16th, we took a sail down the Clyde, Scotland's busiest river, as far as Greenock, which lies at the mouth of the river, where it joins the Firth, a distance of over thirty miles, and almost one continual hive of industry the whole way, the banks being lined with shipbuilding yards, where we saw vessels of all kinds and sizes in all stages of construction from the newly laid keel to the one ready for launching. On the way we passed Dunbarton castle, one of the old Scottish

places of strength, and which figured prominently in the wars of the Scots against the English aggression, being taken and re-taken by both sides, and was the scene of one of the early exploits of the Scottish hero, Sir William Wallace. On returning to the hotel I found letters and telegrams telling me of a meeting arranged for the next day in Ayr.

June 17th—

On Thursday, June 17th, we left early for Ayr and spent the forenoon of the day visiting. We met Bro. Jamieson at 5 p. m. He and I, Mrs. Jamieson and Mrs. Thomson had dinner together and then went for a stroll down the quay and saw the old citadel wall, dating from the time of the Commonwealth. Returning to town we viewed the old hall, where the Early Grand met for many years, about a century ago. While viewing it a regular thunder storm broke on us, and we all had to take shelter in the nearest public house.

As per agreement I met with the BB. and discussed at length what steps best to take for the advancement of the work, and we settled on a program which promises good results. What strikes me as very peculiar is that the BB. visit both the lodges of the Edinburgh and also those of the National Grand Lodge indiscriminately and further, seem to belong to both.

June 18th—

On Friday, June 18th, I had a letter and a wire from Bro. Walker of Newmilns, making an appointment to meet me at noon. We had lunch together and afterwards a long talk on things Masonic. He thinks that he will manage to go with Bro. Anderson as a Delegate to the Congress. I gave him what spare money I had to keep for me, so as not to be carrying it around with me.

I got some letters from Bro. Perrot, forwarded to me by Bro. Jamieson, and

I spent the balance of the day replying to them, attending to other correspondence and finishing this diary, the last entry I will make prior to leaving for London.

June 19th—

We left Glasgow from the Central station on Saturday morning, June 19th, and after a very pleasant trip through a much diversified country of mountain land on the borders of Scotland and England to arable and highly cultivated land as we got further into England. We reached London at 7:10 and engaged a room at the Woburn Hotel, upper Woburn Place, W. C., at 17 shillings per day for bed and breakfast. The room was quite good, but the breakfast would have been considered dear at a quarter in the States. After registering I had my first experience of London, when walking back towards the depot after our baggage, when I was hustled by a fellow passing, who grabbed my watch chain, tearing it away, but fortunately breaking it from the watch, which he did not get. I caught him and could have held him until the arrival of a policeman (one of whom I saw near), but some of the fellows' mates began to crowd around, and as I had a wallet with my money in my pocket, to save the chance of a greater loss, I let the fellow escape. The police made the usual inquiry with the usual result.

June 20th—

On Sunday, June 20th, it rained incessantly and we were confined to the hotel all day.

June 21st—

On Monday, June 21st, we left the hotel early in the morning for a visit to historic London, first visiting the National Art Gallery in Trafalgar Square. In the Square we saw the monument erected to the memory of Edith Cavell, the heroic nurse. It is a splendid work of art. Leaving the gallery we went to

Westminster Abbey, where so many of the kings and queens of England, and latterly of Scotland and Britain are buried. Mary, Queen of the Scots, and Elizabeth, last of the Tudor sovereigns, by whose order Mary was beheaded, both lie there. The Abbey is considered one of the finest specimens of ecclesiastical architecture extant in England, and it is indeed a splendid building, but what to me was of more interest than the architecture of the building was the coronation chair, with the Lea Faith, or stone of destiny, between the double bottom. This was interesting to me doubly, as a Scotsman, and as a Mason. As a Scotsman, from the stone having been the seat upon which all Scotland's kings from Fergus to John Balliol were crowned; the ancient tradition connected with the stone was that wherever it was, the king of Scotland should be, as it is poetically rendered: "If fates go right, where'er this stone is found the Scots shall monarchs of that realm be crowned."

English Edward, who dubbed himself the "Hammer of the Scots," took the stone to England in the hope that if he was crowned thereon, he would also be acknowledged king of Scotland, but though the prophecy was fulfilled it was in a way unanticipated by Edward, by the Scottish King James the VI of Scotland who became James the 1st of England. As a Mason, my reverence for the stone will be understood by all who have taken the old degree of "Master Mark."

Leaving the Abbey, visited the Tower of London, an historical building which has served as both a palace for the English kings, and a prison for their rebellious subjects, many of whom were executed within its precincts. The last political prisoners executed there were some German spies, taken during the late war, and the traitor, Roger Case-

ment, who was not given a soldier's death, but was ignominiously hung. One relic in the Tower was again of dual interest to me, in the block, one on which the two last Scottish political prisoners were beheaded. Masonically, one of those thus suffering was the last Lord Kilmarnock, sometime Master of the Mother Lodge of Kilwinning; also Grand Master of the then newly created Grand Lodge at Edinburgh, who gave the authority by which the Mother Lodge of Marseilles was erected, from which came the Polar Star Lodge, chartered at New Orleans, and through it the A. M. F. by way of Grand Lodge of Inter-Montana. We also inspected the Royal Regalia of England and Britain, consisting of the Crowns, Scepters and Swords of State used since the restoration of the Kingdom after the time of Cromwell, who destroyed those previously existing, all of which was very interesting. We got back to the hotel at 6 p. m., footsore and weary.

June 22nd—

On Tuesday, the 22nd, we visited the British museum, where we spent most of the day and could have spent the whole day, everything, was so interesting. In the afternoon we strolled through Oxford street and other of the shopping districts; visited Hyde Park and the Marble Arch, getting to the hotel at 8 p. m.

June 23rd—

On Wednesday, June 23rd, we started out early with the intention of visiting George Kenning's Masonic Regalia establishment, the office of the "Freemason" and the Grand Lodge Hall. I found, however, that everyone was so interested in the preparation for the summer festival of St. John the Baptist that there was no time for anything else, so deferred that part until the return from the Continent.

The after part of the day we spent in Regent Park, in the Zoological Gardens, which were the largest we have yet seen. When there I met the first persons wearing a Masonic badge since I have been in England, one was from Newcastle, in the North of England, and the other from the Colonies. English Masons (and indeed Scottish Masons as well) do not consider it good form to make a display of Masonic membership.

We returned to the hotel earlier today than any other, and spent the time writing letters and bringing this diary up to date.

June 24th--

Thursday morning, June 24th. In the morning we paid our hotel bill and hired a taxi to take us and our luggage from the hotel to Victoria Street Station, for which we paid three shillings and six pence, put our luggage in the baggage room, when we discovered that my overcoat had been left behind. The waiter had overlooked it when bringing the luggage to the taxi. We returned to the hotel and got it, going by the tube each way. This was the most tiresome day we spent in London, not even excepting the first day we were there, we did nothing but wander around and try to get something decent to eat, the latter without much success.

At 8:30 p. m. we took train for Harwich, en route for Rotterdam via the Hook of Holland. On the train we found that the seat-hog was not confined to American trains or tram cars, as there were five people in the compartment we entered, four of whom tried to corral six seats. It was amusing, however, to see, just before train starting, the guard putting three colored men into the vacant seats, which caused two of the seat hogs—who were Dutch Jews—to seek another compartment. The remaining occupant of the

compartment was a Belgian, who wore a Masonic badge and belonged to a lodge in Liverpool. He was a very nice man and gave his seat, near the window, to Mrs. Thomson, that she might enjoy the scenery.

The journey to Harwich, occupying two hours, through a rich agricultural land, was quite interesting. Arriving at Harwich we had to show permission to board the ship (this we had procured in London when we got our tickets). On the ship we had a nice state room, with two berths, and slept well until morning.

June 25th--

On Friday, June 25th, we got up early and went on deck, hoping to see land. There was no land in sight and we went down to the dining room and had breakfast, which cost us three shillings each, but as it was a good breakfast we did not grudge it. We did not see the coast of Holland until we were almost there, it lies so low. Before landing we were given cards permitting us to land, and we had to pass the emigration officers (Dutch). On landing our baggage was taken into a long shed, where it was examined by the customs officers. The examination was very perfunctory, and the officers very civil and obliging. We were never required to open a single package, our word being taken for the fact that we had nothing dutiable with us. On getting out of the station we were met by Bro. Spilmer and with him took the train to Dodrecht, a quaint old Dutch city, where we stayed for two days. We visited the several places of interest there, most of them, however, of local interest only. We took advantage of the two days to get some laundry done. It cost twice as much as it would have done in the States, and on account of being done in a hurry (two days to do what would have been done in one in the States),

we had to pay fifty per cent extra and tip the boy who brought it besides. This is a horrid country for tipping. They have it reduced to an exact science. Whatever your bill may be in the hotel you add ten per cent to it, which you give to the head waiter for him to tip the others. The beer is cheap and good, but, you have to tip the waiter who brings it to you. In fact, you have to tip everyone who is in the least degree connected with the service of the hotel or saloon, or who can imagine himself to be so.

June 27th—

On Sunday morning, June 27th, we left Dodrecht for Rotterdam, with the intention of stopping there for one, or perhaps two days. We went by boat down the river Maas, rather than going by train, that we might have the scenery both ways. There are quite a number of shipyards along the river, with several ships under construction, all of them, however, of small size. On the river bank on both sides are small cities and canals, either emptying into or running from it. The journey occupied about two hours and when we arrived in Rotterdam on inquiry we found that the Hotel Weimer, to which we had been recommended, was quite a distance from the wharf and we had so much luggage that we engaged a porter to take it to the hotel for one guilder. In the hotel we found we could get rooms (for which we had 'phoned from Dodrecht), the tariff being five guilders per night for one person, and twenty guilders for man and wife in one room, so we concluded we did not want to stay in Rotterdam, but gave the porter two guilders more to take our luggage to the depot, from which we could take the train for The Hague. As we had three hours to wait before train time we had a stroll around town and had our dinner. Rotterdam is a seaport

town and in the main like all seaports, though differing from the other countries in this, that the ships do not stay in the river or bay, but wander all through the city by the canals. This is the same in other Dutch cities that we have seen and has rather a startling effect to a stranger.

Leaving Rotterdam in the afternoon we arrived at The Hague about 6 p. m. and put up at the Hotel Victoria.

June 28th—

On Monday, June 28th, having found out the address of the Grand Secretary of the Grand Lodge of Holland, we went to see him at his home. We found him a very nice brother, who received us with true fraternal courtesy and invited us to meet him at the Grand Lodge hall next morning. The balance of the day was spent in sightseeing and in the evening we were the guests of old friends of Bro. Spilmer and we had a very pleasant time, with several schnapps, and beers, returning to the hotel at about 1 p. m.

June 29th—

On Tuesday, June 29th, Bro. Spilmer and I went to the Grand Lodge hall, No. 22 Fluweelen Burgwal, and Bro. H. P. van Nieuwenburg, the Grand Secretary, who showed us all over the building, which is quite a nice one and a credit to our Hollandish BB. It contains halls for Grand Lodge meetings and meetings of the Daughter Lodges, of which there are three here. The main hall is sumptuously furnished and fitted, the walls beautifully frescoed, the whole looking more home-like and attractive than the average British or American Masonic hall. I was much interested in observing a relic of the ancient work in the drawing of the "Lodge" in the center of the floor, a custom once universal in the English and Scottish Lodges of a century ago, but long since disused, and now replaced by the map-like charts

hung on the walls of the lodge room. But what to me was most interesting was the library and museum, the former containing a vast amount of literature in print and manuscripts, many of the volumes unique and peculiar to this collection. The museum abounded with specimens of ancient Masonic regalia and jewels, some for degrees and rites that have not been practiced for a century or more.

Had it not been for fear of trespassing on the kindness of Bro. van Nieuwenburg I could have spent twice the time I did in viewing the many articles of interest contained there. I found the more that I talked with Bro. van Nieuwenburg that he had the true conception of the Masonic ideal, and an earnest advocate of the Universal System. He gave me some copies of the official organ of the Grand Lodge, of which he is editor, and we agreed to exchange our magazines. In leaving we received an invitation to attend a meeting of one of The Hague Lodges that night for the purpose of installing their officers and celebrating the feast of St. John, which they had been unable to do the week before. The balance of the afternoon we spent on a visit to Scheveningen, the Coney Island of Holland, but lacking the bolsterous vulgarity of the latter.

In the evening at 8 p. m., accompanied by Bro. Spilmer, I attended the meeting of Lodge "L'Union Royale." There were visitors from the other lodge in the city and they and we remained in the ante-room until the lodge-room was prepared for our reception. We were then admitted and in front of the altar were introduced to the R. W. M., who gave an address of welcome and myself and the visiting Master of the Lodge were conducted to the East and given seats while all the BB. stood on their feet.

The Lodge was opened after we came

in, the form was very short, the knocks are given English style and the words of the degrees are reversed, the P. W. being collected from each one as he enters the lodge. The Lodge room was very nicely decorated with white roses, a border of them was on each side of a path leading to the altar and the drawing of the Lodge was bordered with them also.

The retiring Master, Bro. F. Zey, who had filled the chair since December, 1919, (when the previous Master, Bro. Cowan, died), gave a lengthy address to the Lodge, which was listened to with great interest and attention, after which he installed the new R. W. M. with a very simple ceremony (no installed degree is given). The newly installed Master on taking the chair first gave a lengthy address on the Masonic duties of the members and then installed the other officers. The whole ceremony was simple, but effective, and interspersed with musical selections on the pipe organ. After the installation was completed, baskets of roses were handed around the lodge and every Bro. received one. Several of the new members spoke and the R. W. M. of the visiting Lodge also spoke, after which the Lodge was closed, the "Chain is formed, similar, though not quite as we do it, and the Widows' box, instead of being passed around the Lodge, there are two BB. who stand at the door and present it to each Bro. retiring. It did not seem as though the amount collected was announced, but that might have been done at the opening of the next lodge.

When the Lodge was closed the BB. took off their aprons and white gloves (all were dressed in evening clothes and white gloves) and we retired to the banquet room. I was conducted to a seat near the head of the table by the Master of Ceremonies, Bro. W. P. F. van Deventer, and bouillon soup, crackers.

cheese and wine were served and several of the BB. delivered speeches. I spoke on the subject of my mission to Europe and the desirability of closer relationship between the Masonic groups. My health had been drunk before I spoke, and the orchestra played the Star Spangled Banner while all the BB. stood up. Later several of the BB. in speaking referred approvingly to what I had said, and the meeting broke up shortly after 11 p. m.

June 30th—

On Wednesday June 30th, in the morning, by appointment made the night before, I called on the Grand Master of Ceremonies and we had a long talk over the Masonic situation. He thoroughly agreed with our program and I am sure it will meet the approval of the Grand Lodge at its next session. The balance of the day was spent in sight-seeing, the principal place visited was the "Het Huis ten Bosch," the summer palace of the queen, where diplomats are received. It is a very handsome building, the rooms enriched with presents of tapestry, furniture and ornaments given by the emperors of China and Japan. The room in which diplomats are received was most magnificently painted, walls and ceilings with historical and allegorical subjects. I returned early to the hotel to finish this diary and write to Bro. Perrot, as we intend to leave for Amsterdam in the morning.

July 1st—

On Thursday morning we left The Hague for Amsterdam, going to a hotel recommended to us by the G. M. of Ceremonies of Holland (Hotel Gelder), which was one of the cheapest and most convenient that we had in Holland, the tariff (5 guilders per day) was the least we paid anywhere. As there was no Masonic business to attend to there, we spent two days in sight-seeing. Amster-

dam is a seaport and commercial city, the largest in Holland, with many quaint old buildings. We remained there for two days, visiting the principal places of interest, among them the Zoo, which is claimed to be one of the largest in the world, but did not strike us as being more so than any of the others we saw.

What was much more interesting to us was a sail through the canal system of the city, which winds through practically every district, and in some places through every street. It seems here that goods that in America would be sent by wagon are all shipped here by canal. We followed the canal course into the open river (Maas), where all the ocean shipping lies. Of this Holland has a great amount, owing to her possessing so many colonies. On settling our hotel bill on Saturday morning we were agreeably surprised to be told that there were no extras, that the bill included everything with which we were so pleased, it giving a home-like touch to things, that we gave two guilders to the porter, and he carried our baggage to the depot. We had endeavored to secure reservations for seats on the train to Paris through Cooks Tourist agency, but they could not get them for us before two weeks. This scared us, making us fear that we would be unable to leave. We found, however, that a guilder judiciously spent on the railway guard did all that was necessary and got us good seats well situated. Before leaving Holland we had to have the police inspect our passports and had also to visit the Belgian consul to have our passports visad for passing through Belgium, in which country we would be about four hours in transit. This cost us 75 cents in U. S. money. In relation to this passport we had an experience that tourists often meet with. In Cooks office we inquired about it and a guide

there offered to procure it and save us bother, which he said would be enormous if done by ourselves. The passports, he said, would cost two and a half guilders each (\$1.00) and five guilders for his trouble. This we would have stood for, not knowing the real fee, but he wanted to charge me double, owing to my passport being for two. To this I objected. We went to see about them ourselves, and again found that the magic guilder made everything easy.

July 3rd—

Saturday, July 3rd, we passed through parts of Holland, Belgium and France to reach Paris, leaving Holland at 7:30 and reaching Paris at 8:10. In passing through Belgium we saw many evidences of the war's destruction. In some places whole cities seemed to be demolished, but new ones were being built in places, while make-shift ones were in evidence everywhere. We saw no evidence of hardship, however. All the people seemed well clad, and there was for certain—more and better food than there was in England or Scotland—a four-course dinner on the train cost \$1.10, including beer and wine.

On arriving in Paris we put up in the Hotel Louvois, where we had engaged rooms. The tariff here is 26 francs per day, to which we have to add 10 per cent for attendance, and another 10 per cent for government war tax. We calculate to stay here one week and that the cost of that week for hotel and two meals per day will be close on \$100.00.

July 4th—

July 4th being Sunday, we could do little but walk around and view the sights that could then be seen, having first sent a wire to Bro. Jamieson giving him the address, that he might forward any mail he might have for us. The day was showery, but between the showers we did quite a bit of sight-seeing.

July 5th—

On Monday, July 5th, rainy weather, the first thing we did after breakfast was to go to the American Express Co. and cash some cheques. This took about two hours, the place was so busy. We then went to Cooks Tourist agency to arrange in time about our rates for Switzerland. They were so busy there with American tourists wanting to go to the battle fields that we left with our business unfinished. By this time it was too late to do anything Masonic, so we passed the day dodging the showers as best we could. The food here is something terrible. For breakfast we have a cup of coffee and two very small rolls and for dinner just about enough to put one in the notion of eating. I found that I can bend over and touch the ground with my finger tips, and lace my shoes without raising my foot from the ground, so if the diet is not hunger satisfying, it is certainly flesh reducing.

July 6th—

Tuesday, July 6th, pouring rain. Bro. Spilmer and I went to the Grand Orient hall and saw the Grand Secretary, who was very nice to us, but could not talk English. He gave us the address of the Chairman of Foreign Correspondence, who could talk English. In the afternoon we made an appointment to meet Bro. Oswald Wirth, one of the most prominent officials of the Grand Lodge of France, Chairman of Foreign Correspondence and Editor of the official magazine. We spent an hour talking with him, as he spoke good English. He had heard about the A. M. F. and seen some of our magazines and was very favorably inclined to our ideas, and while he of himself could make no engagements for exchange of representatives, he gave me authority to state that any

of our BB. visiting a Lodge under the jurisdiction of the Grand Lodge of France would be made welcome. Bro. Wirth gave me several copies of "Le Symbolisme," their official magazine, and requested an exchange with our magazine.

July 7th—

Wednesday, July 7th, we went in the morning to visit Bro. F. Wormser, 110 Rue du Faubourg Poissonniere, Chairman of the Foreign Correspondence Committee of the Grand Orient of France, and spent a very pleasant hour with him. He speaks English perfectly, having spent several years in the U. S. A. He also was thoroughly in favor of our program and will try if a meeting of the foreign committee cannot be arranged for while I am here, as there are many points in connection with American Masonry on which they would like to be enlightened. He also assured me that I was at liberty to state that any of our BB. would be welcome in any lodge working under the Grand Orient, more of course he could not say without seeing the balance of the committee. I am very well pleased with all that I have seen so far of the European Grand Masonic Bodies. Their sympathies are all with us, but, like everyone else, they have their own interests to look after and so will not take sides in any foreign controversy recognizing both parties, interfering with none, and I don't think that we can blame them for taking this stand. We ought to be satisfied with recognition of our BB. by their Lodges until we are strong enough to make it their interest to do more. On returning to the hotel I got a number of letters from Bro. Perrot, forwarded from Kilmarnock, which I will try and reply to tomorrow.

COMMUNICATION.

AMERICANIZATION—WHAT? (Continuation and Conclusion.)

Our representative endeavored to compel the paper to complete its agreement, but his money was returned to him and no further notices of ours were accepted for publication, and not satisfied with this mark of its loyalty and subservience to the local rite the paper, "The Daily News," of San Francisco, went even further to regain the good will of the local fraternity which no doubt the management considered they had placed in jeopardy by their daring to print a notice in their paper for any other citizens of the great State of California who had the temerity to call themselves Masons, so they sent a reporter to the office of the local attorney who had been doing so much to decry and malign and slander our Order, and who was conducting a campaign of persecution against our fraternity and against our members individually, and of him they sought further information that they might have the honor of showing to the public generally and to the local Masons in particular how lowly they could abase themselves, and how deeply they could grovel in the filth, and how courageously they could lie and slander and libel any man or body of men who dared to oppose themselves to the divine body known as the F. and A. M. of California, from whom they were receiving and expected to receive so much consideration by way of advertising, etc.

And in the course of a very few days our members were treated to the following information which was published by the said "Daily News," and sent broadcast over the city of San Francisco, and surrounding towns where this paper carries on its work of corruption and dirty and wilful exaggeration, that our

organization was a fake, that its members were throwing away their money by joining a clandestine and unrecognized self-styled body of Masons, and that the highest of our officials would soon be looking out from behind the bars of one of the San Francisco jails, because a certain attorney had said so, whose business it was to say so.

We had suffered so long and so patiently at the hands of our mud-slinging and unscrupulous slanderers and their base and servile and conscienceless panderers, that the A. M. F., much against the better judgment of its higher officials, felt themselves compelled to take notice of this latest insult and an action was instituted in the Federal Court in the city of San Francisco, charging the "Daily News" with having published a libel and slanderous and malicious article in its edition of that date, against the A. M. F. This matter, for one reason after another, has been continued and the day of trial has been put off upon one pretext after another until to our watching members, who are anxiously awaiting the decision of that court it seems that it is almost a useless act to begin such an action, and a hopeless task to bring it to trial, but the end is in sight, and I would remind my BB. in the A. M. F. of the old axiom: "The mills of the Gods grind slowly, yet they grind exceedingly small."

And somewhere behind all the lies and the subterfuge and the camouflage and the injustice and the persecution "lies truth and right," and we who believe in the justness of our cause and in the power of right to conquer evil are still hoping, still striving for the victory.

Here in the State of California we have a constitution as I believe has every other state in the Union of the United States, Section 1 of Article 1 of our State Constitution reads: "All men

are by nature free and independent, and have certain inalienable rights, among which are those of enjoining and defending life and liberty; acquiring, possessing, and protecting property; and pursuing and obtaining safety and happiness."

Section 9 of this same Article 1, reads: "Every person may freely speak, write, and publish his sentiments on all subjects, being responsible for the abuse of that right, and no law shall be passed to restrain or abridge the liberty of speech or of the press."

So also we find in the Constitution of the United States of America this Article the first Amendment to that Constitution known as Article 1, which reads: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof, or abridging the freedom of speech or of the press." I have often wondered as I read the above whether it was the intention of the men who drafted these several Constitutions to guarantee to the people of these United States, and of the several states, equal rights of freedom of speech, and of the use of the press for the purpose of conveying to the general public what in the opinion of the speaker, or writer, was the truth in respect to any statement of facts, or set of facts presented by another person with no greater authority or right for making the assertions or presenting his contention as the case might be.

If so, then these wise legislators came far short of the accomplishment of their object, of course to revert back to the days in which they lived, in those days a man who desired to be known as a gentleman and whose position and standing in the community in which he lived entitled him to the appellation, had a sincere regard for such matters as truth, honor, principle, justice, freedom, and right, while today in our blessed

land of the free, too often we find that in general the men of standing and influence in our communities have no time for such trifles, truth is to them but a convenient commodity to be taken advantage of when its use will ruin a fair name or damn the reputation of a dangerous opponent; as for honor and principle, the only use they have for such words is to impress their subordinates or slaves, as the case may be, with a greater sense of the duty they, the subordinates or slaves, owe to them, the masters, and justice in the mind of our modern gentleman (so called) is all for the man who has the wherewithal to pay. They laugh at justice who prostitute our judges, and defy the blindfolded lady whose sword is rusted through want of use or care by reason of having paid jurors to give to those who are able to buy. They spit in the face of the fair lady who holds the scales poised so evenly, when the weight of a paid fixer is relied upon to turn the balance in their favor.

We of the A. M. F. think that as freemen and citizens of this great Republic we should be entitled to the use of the press in which to publish the notices of our nights of meeting, but money is against us and the press refuses to accept our business or our money, "such a liberal press, too," in the business for the pleasure of it, and for the honor of educating and enlightening the people in and along the lines best suited to the requirements of the press of course, and who knows better what the people desire most, than the owners of the press, and so if the people would become restless and excited and anxious to overturn certain evil conditions and rectify certain wrongs, if the truth respecting them were published, then publish lies, feed the public on the poison of deceit, and untruthfulness, put them to sleep with the great narcotic. "The press is

the mouthpiece of all the people, and no lie can be published without speedy contradiction" and since the great majority take this for granted then that which is false becomes true, because the great majority of the people believe it to be true and there you are.

Some day, pray God, the general public may wake up to the knowledge of the pollution and prostitution of this honored whore whom we call the press who has done so much to mislead and misinform the people of these United States. One instance I will quote to show what might perhaps be considered a fitting illustration of the wholly unbiased and absolutely pure conduit of knowledge which has for its sole object (after its financial success is cared for) the purpose of instructing, informing, and educating the people.

About a year ago one of my "friends" of the local Rite had an article inserted in one of our local papers, in which a personal attack upon my character and reputation was openly and publicly made; upon requesting of said paper the right to publicly deny the charges made, I was told that they could not publish anything further as it might lengthen out to an extended controversy and their paper could not be expected to throw its columns open for the discussion of matters of personal interest, this in spite of the fact that they had already published an article concerning myself which in common justice they ought to have permitted me to deny. Finding the columns of the paper closed to me, I then requested and offered to purchase certain space as a paid advertisement in which I might be permitted to contradict the liar who had attacked me, and I did succeed in purchasing space to the amount of \$27.50 worth after the management had taken several days to consider the matter and no doubt discover to how great an extent it might

be expected to injure the party who was the cause of it, and those who were behind him, and then, in spite of the fact that I was ready and willing to pay for the space needed, they only consented to publish my denial after I had threatened to have circulars printed and distribute them broadcast throughout the city in which circulars I would give the people all of the facts.

That is a sample of the freedom of the press which the public of today may expect to receive, in a country where even more than in Germany "might makes right," for if the press today makes an attack upon any man, upon his character or reputation, the fact that no contradiction of the lying and malicious slander appears, is no guide whatever, and should not be considered by a people who are desirous of knowing the truth. It is the boast of the local Rite, here, that they keep, and have kept our notices out of the papers and that denials of statements attacking our members will not be published, and that boast is well founded in fact.

Last year one of our members who holds a position in a local department store incurred the enmity of the local Rite of FREE Masons and though his record was of the best with his employers, though his department was being conducted upon a very profitable basis to the store, and his employers admitted that they could not afford to lose him, yet this man was informed by these same employers that he must quit our organization or they would be compelled to have him resign his position and seek employment elsewhere. This man had a wife and two children depending upon him and positions such as the one he held were hard to find, so it is no difficult matter to guess what he would do. We have missed him from our meetings for many months.

Many of my clients have been turned

away from my office by lies of the blackest character, and others have been informed that I am not a citizen, and am not entitled to practice law in this state. Opposing attorneys have been advised of my moves in filing papers with the county clerk of this county, despite the fact that his oath of office prohibits such a thing, and they, the opposing attorneys have been given time to correct their mistakes to my disadvantage. Credit associations have exerted themselves to injure my business and impair my credit and standing in the community and lying and slander have been used to the limit to drive me out of this city because of my standing in the A. M. F., and this by men who boast of their standing and influence, and mouth and gibber on "Independence Day" of the glorious freedom enjoyed by the people of the Great United States of America.

Truly we need a "Council of Americanization," one that will seriously take upon itself the task of educating the people of this great Republic in a wholesome respect for the laws of our country, and the rights of all of the people to be free, free in every sense of the word to follow the dictates of their own conscience within the law, fearing no man or body of men, however strong financially, politically, or any other way that man, or body of men may be, but with the knowledge of the righteousness of their cause free to proceed where right and justice points the way unfettered, untrammelled, and unmolested.

Our country is at the present moment of writing going through the throes of political and social unrest. The great mass of the common people are dissatisfied and sick and disgusted with all the old parties, and seem to feel that for the poor of country there is neither law nor justice, either to enforce their rights or to redress their wrongs. Let us ask ourselves how much truth is set forth in

this utterance of their grievances, how much ground for this complaint is being given by the judicial departments of our state and municipal governments; to those who would in their own way account for this great feeling of unrest the "foreign element" in our country is to blame for everything, but when we refuse to accept this superficial statement, and upon looking deeper into these questions are alarmed at the discovery that the great majority of the rank and file of our working classes, American citizens born and reared under the Stars and Stripes are the ones who are affected, and are the ones who are clamoring for an upheaval and a changing of conditions, then my brothers, it is time for us to seriously consider these things and to endeavor to educate our own people through these councils for Americanization, to at all times respect our laws, and the rights and the liberties of the whole people under these laws, instead of allowing the impression to become general throughout our whole nation that the laws of our country are and have been compiled for the particular and especial benefit of the favored few. More than two thousand years ago, and many years before the birth of Christ, Confucius upon being asked by Duke Ai: "What should be done to make the people loyal?" replied: "Exalt the straight, set aside the crooked., the people will be loyal. Exalt the crooked, set aside the straight, the people will be disloyal." And there you have the whole matter summed up in a few words so easy of interpretation, so pregnant with meaning that even an ignorant man may see through it, and the advice given on that occasion has never through all the centuries been improved upon.

When a people are oppressed and when their appeals for justice are ignored and laughed to scorn by a favored

few, then you have disloyalty. When our courts of law are controlled by "fixers" and by corrupt jurors, and sometimes more corrupt judges, and when graft, and high financing, and profiteering are upheld and exalted, when the working man is oppressed by weight of his own earnings stolen from him and used against him, can he be loyal? But let us cease to adore and exalt the robber, the grafter, the profiteer and the power of the stolen dollars. Let us rather worship truth and honor, and justice and right, punishing fearlessly and without fear or favor the scoundrels who oppress the people and deprive them of their just rights, and the people will be loyal. "Americanization," aye, there is a word which if it meant anything, should mean that it stands for a council of true and loyal citizens who will work for the best interests of our country and will strive unceasingly to bring about those conditions in our country which will tend to make our citizens loyal and happy and free.

And we who, for years have been compelled to suffer patiently the oppression and persecution of a certain favored element, will join willingly and wholeheartedly in the project, and give our last breath, and spend the last drop of blood in assisting any council of men, whether under the name of Americanization council or any other name, so long as the object to be attained is the same.

P. J. WILKIE, 33, 90, 95.

Prov. Grand Master of California in the A. M. F.

PROVINCIAL GRAND LODGE OF CALIFORNIA.

A. and A. S. R. F. M. Symbolic, in the American Masonic Federation.

On the 27th day of June, 1920, the Provincial Grand Lodge of California,

A. and A. S. R. F. M., "Symbolic," held its twenty-sixth regular communication in Sacramento, Calif. We can now look back to an existence of over ten years as a Grand Body. On January 23, 1910, a District Grand Lodge was established by the Most Worshipful Grand Master Brother M. McB. Thomson, and on July 4, 1910, a dispensation was received to hold as a Grand Lodge and in the beginning of 1912 the Supreme Lodge decided to change the Grand Lodges into Provincial Grand Lodges. Since then we have been working as the "Provincial Grand Lodge of California, A. and A. S. R. F. M. "Symbolic," holding our first communication as such on September 22, 1912, and since its inception we have held at least two regular communications per year.

On June 2, 1918, Bro. P. J. Wilkie of Sacramento was for the first time elected as Provincial Grand Master of California, which office he has held ever since, being re-elected twice, and it is through his personality and efforts that we have been getting on so well in the last two years and during all his terms of office he has had the wholehearted and unanimous support of the officers and delegates of the Provincial Grand Lodge, in fact, the meetings have been "regular Love Feasts" and this is as it should be.

However, Bro. Wilkie will say, when reading this: I have not done so much, what is the matter with Bros. Gordon, Enos, Losada, Fieldhouse, etc., of San Francisco, Bro. Zarcone of San Jose, Bros. Caldwell, Dunton, Blue, etc. of Los Angeles and all the rest too numerous to mention? Yes, they are all working and working hard for our Order. Whenever I go to visit a lodge I see those old warhorses there, helping the younger brethren and officers out in the ritualistic work, and while this is as it should be, I fully believe (I know it is

so with me), that they take as much or even more pleasure in transfusing knowledge to the younger brethren, than they to receive it, and that is quite an assertion to make, but nevertheless I believe it is so.

While us poor mortals might help out in the floor work, but when it comes to lecturing, then we have to fade away, as Bro. Gordon there has the advantage over us, he being a scholar of the Hebraic language and is in possession of an old scroll Hebraic Bible, which must have been started by Adam, written up further by Enoch, by him buried with the other treasures next to the pillars and again in turn continued by Moses, etc., and finished by the last Prophet Haggai (am I right in this name?). Then it was handed down in the family until this valuable scroll reached Bro. Gordon, and by the aid of this and other old books in his library he has gained a knowledge of the ancient history of old Masonry, that is very valuable to us, and he is not stingy with his time, trying to propound it to us. However, something stays with us every time and in time we ought to be or I am sure we will be quite efficient in expounding our Masonic art.

In this Prov. Grand Lodge meeting, Bro. Gordon lectured on the subject, "The Message of Masonry," which unhappily he was not able to finish then. However, we in San Francisco had the pleasure of hearing it complete, and I hope that some day he may write same down and have it published in the Universal Free Mason, in order that every brother may have a chance to be imbibed with it.

I think I had better go back to the Prov. Grand Lodge session. I rambled away from it, however. I hope the above may be of interest to the brothers, too. We sometimes wander off in our mind

and the fingers of the typewriter follow the mind.

This was the largest session we have had yet, with the exception of one lodge. All lodges were personally represented, and that means something to us Californians, as our state is only about 1000 miles long and 200 miles or more wide, and most lodges were fully represented by three Masters and Delegates.

The Prov. Gr. Lodge was opened in due form, after which the Credentials Committee report was received and accepted and the Delegates seated, when a recess was declared, as the Reception Committee announced that dinner was on the table. Bro. Gordon made the motion that we cease from labor and go to refreshment and to this day of writing I cannot see how he comes to make a motion of that kind, he who otherwise never eats anything else but bread soaked in warm milk (a regular baby food) with probably a cup of tea, and that mostly consisting of water, to wash it down, of course in the good old times I have seen him take a glass of wine now and then, but times have changed.

Well, the grand march, including the ladies, started to the banquet hall, where the following was spread upon the tables before us:

MENU.

Oysters a la Gordon on Half Shell		
(Out of sight)		
Combination Salad with Mayonnaise		
a la Enos		
Ripe Olives	Pickles	
Potato Salad		
Creamed Fricassee of Chicken		
a la Gastman		
Asparagus	Garden Peas	
Butter	Coffee	Bread
Cake	Lemonade	

After the banquet the visiting ladies were taken in hand by the Sacramento ladies, and the session of the Prov. Gr. Lodge was again called to order, and the reports of the officers and Lodges called for, which showed quite a progress in all lodges, the membership in California showing an increase of nearly 50 per cent in the last six months, not counting the three lodges under dispensation.

Atlas Lodge No. 139 was chartered during the last term of six months with eighty-one members, the chair thanking Bros. B. R. Losada and H. Fieldhouse for the help they had given to Atlas Lodge in their ritualistic work.

The Prov. Grand Master besides the lodges in the north also visited Los Angeles and regretted very much, that on account of an error in the address of the secretary of Balboa Lodge he was not able to get in touch with the San Diego Brethren in time to visit them. Los Angeles he found in an especially flourishing condition and as the delegate from St. Johns Lodge reported later, they have bought a piece of property there with improvements on it and still leaving room for a temple to be built on it 80 by 100 feet square, which they intend to build three stories high with stores underneath and four lodge rooms with proper anterooms connected, etc., above.

Bro. J. J. Enos spoke upon the subject of the Universal Masonic Congress soon to be held in Zurich, Switzerland, and from there great results are expected for the good of all Masons throughout the world. He also extended his appreciation to the members of the Sacramento Lodges, for the hearty welcome given to the visiting Delegates and Brethren.

Bro. M. Zarcone of San Jose reports harmony and progress for Harmony Lodge No. 26, and reminded the Dele-

gates of their promise given at the last communication to meet next in San Jose. In very nice words and kind manner Bro. Zarcone then eulogized the work done by your humble servant, the Prov. Grand Secretary, and moved that a vote of thanks be given to our Prov. Gr. Secretary, Bro. H. Methmann. While putting the motion the chair added a few more kind words to Bro. Zarcone's, when the motion was put and unanimously passed. And how could it be otherwise, when a brother is taught thus: "Speaking so far as possible, good of every brother and evil of none, and should unfortunately such a condition of affairs exist, that no good can be said, then should the tongue keep utterly silent, adding at least no added word to the general condemnation." However, I herewith thank the officers and delegates of the Prov. Gr. Lodge for the confidence they have in me and I will try to merit it in the future.

Bro. Gordon then moved and Bro. E. A. Rower seconds to hold the next Prov. Grand Lodge communication in San Jose. Bro. DuBois spoke for Los Angeles, but admitting that perhaps San Jose was entitled to the next meeting he did not press his claim strongly, but would like to see the meeting in Los Angeles at some later date, when probably their own Temple would be finished. The motion for San Jose then prevailed.

Bro. Enos moves and Bro. A. L. Fetherolf seconds, that a rising vote of thanks be given to the Committee of Arrangements for the splendid entertainment and excellent banquet tendered to the Prov. Gr. Lodge Delegates and visiting brethren, which motion carried unanimously.

After some more routine business the

lodge was closed in the West by order of the East in due form, harmony prevailing.

Respectfully submitted,

H. METHMANN,
Prov. Grand Secretary.

LEXICON.

Early Grand Encampment of Ireland. —When the Early Grand Encampment of Ireland originated is at best but a matter of conjecture. It claimed in 1805 to have been then over a century old. Gould, in his history, states that the Kilwinning Knights founded the Early Grand, and Lyon hints at the same. This is, however, very unlikely, as the brethren who petitioned Mother Kilwinning in 1779 for the Charter were already Knights Templar, and if allowing the Early Grand was to be but half as old as it claimed to be in 1805, it would still be older than the Kilwinning Charter. To quote from "Chivalric Freemasonry in the British Isles," by Sir Charles Cameron: "It is highly probable that this Early Grand Encampment was the first established in Ireland, and hence its name and assumed superiority over other Encampments. However long it may have existed, it seems improbable that it began to issue Charters much before 1793, unless indeed, that it issued them without numbering them, which is unlikely. . . . The Early Grand Encampment of Ireland granted Warrants not only in Ireland, but in England and Scotland, and very likely its final ones were granted in 1822 to brethren in Newmilns and Salcoats, and were numbered respectively 60-61 The last act of the Early Grand Encampment that I have been able to discover took place on the 24th of June, 1826, and was a renun-

ciation of its rights over its Encampments in Scotland. By 1830 it had ceased to exist."

Early Grand Encampment of Scotland.—The Early Grand Encampment of Scotland was the offspring of the Irish Early Grand, though the Templar Grades were known and practiced in connection with, and under the auspices of the Scottish Craft Lodges centuries before separate Warrants for working these grades was thought of, and it was only the action of the Grand Lodge of Scotland prohibiting by edict in 1800 her Daughter Lodges from continuing to work the Templar Grades after the immemorial fashion that induced the Scottish E.D. to seek Charters to work separately the degrees before worked under the Craft Charter. And as the Irish Early Grand Encampment was the only Charter granting power for these grades in Great Britain at the time, and had already in 1794 granted a Warrant to work in Aberdeen, it was there application was made, and Charters procured. The first Warrant granted by the Irish E. G. to work in Scotland after the Grand Lodges prohibitive decree was to Ayr and numbered 21 and dated June 9th, 1802. The last granted 24 years later to Newmilns and Saltcoats.

In 1822 on petition of five Encampments of the Scottish Encampments were made independent, and four years later on the 24th of June, 1826, were given a formal charter of renunciation and have since been known as the Early Grand Mother Encampment of Knights of the Temple and Malta in Scotland. It has Daughter Encampments in the British Colonies and the U. S. A. In the latter there is also a Regional Grand Encampment.

TITLES.

But we agree with the brother quoted above in his contention that no good can come out of the continual reading by the profane of long, high-sounding titles appearing in the profane press. These titles have a significance in keeping with the tradition, symbolism and dignity of Masonry, and are understood by the initiate. But to the profane they must sometimes sound ridiculous.

Sambo once told his boss about j'ining a lodge and being elected to the office of Sublime and August Ruler ob de Universe.

"My!" exclaimed his boss, "you must hold the highest office in the lodge."

"No, sah, boss," said Sambo, "dat's de leas' office what dey is."

Masonic titles should have a greater significance than that. Their dignity will not be enhanced by undue publicity in the profane press.

This does not apply to the Masonic press, as that is read chiefly if not wholly by Masons."—"Texas Freemason."

LODGE DIRECTORY.

Lodge Alpha King Solomon U. D. St. Louis, Mo., meets first and third Saturdays of each month at 816 Olive street, Odd Fellows' hall, No. 2, at 8:00 P. M.; M. A. Wilson, R. W. M., 4576 Laclede Ave.; Ettore J. Giancola, Secretary, 2604 Dickson St., St. Louis, Mo.

Lodge Alpha Liberty U. D. Racine, Wisconsin, meets every Wednesday at Odd Fellows hall at 8:00 p. m., Wisconsin street, Racine, Wis.; R. W. M., Geo. Lowe, 1922 Grange avenue; Secretary, A. James, 1511 Packard Avenue, Racine, Wisconsin.

LODGE DIRECTORY.

Alpine Lodge No. 1, C. B., A. F. & A. M., Scottish Rite in the A. M. F., meets first and third Friday evenings, 8:00 p. m., at their hall, 1824 Central avenue, Los Angeles, Cal. All BB. of the A. M. F. are cordially invited. L. P. Lea, Sec., 1824 Central avenue.

Lodge King Solomon No. 1, C. B., Washington, D. C., meets first Monday each month at 8:00 p. m. in Temple Hall, 1717 Pennsylvania Ave., N. W., Washington, D. C. Charles M. Carter, R. W. M., 1114 First St., N. W.; Eligh Smoot, Secretary, 2426 F St., N. W.

Provincial Grand Lodge (Symbolic), C. B. in the A. M. F., East of Washington, D. C. Henry C. Scott, Provincial Grand Master and President-General of Colored Branch, 521 21st St., N. W. Washington, D. C. Newport F. Henry, Provincial Grand Secretary and Secretary-General, 206 "P" St., N. W., B.B. Washington, D. C. Other Office-Bearers BB. Thomas H. Harper, B. R. Snyder, Alex Dabney, Dan Williams, Mingo Saunders.

Lodge G. Garibaldi, No. 6, Salt Lake City, Utah, meets second and fourth Wednesday of each month at 8:00 p. m., Scottish Rite Masonic Temple, 161 South Second East street. R. W. M. Mark Cozzens, Midvale, Utah; Secretary, Wm. C. Mason, 161 South Second East street.

Lodge Heather Bell, No. 12, Scottish Rite of Adoption, Salt Lake City, Utah, meets each Monday in Scottish Rite Masonic Temple, 161 South Second East; Ethel Cozzens, Worshipful Mistress; Agnes Dust, Secretary, address 161 South Second East, Salt Lake City, Utah.

Lodge Golden Thistle No. 12 of San Francisco, Cal., meets first and third Tuesdays of each month at 8:00 p. m. in California House (German House), Polk street, between Turk and Eddy streets. R. W. M., J. J. Enos.

Lodge Golden Star No. 15, San Francisco, Cal., meets first and third Wednesday of each month in California House (German House), Polk street, between Turk and Eddy streets. Harry Fieldhouse, R. W. M., 91 Elgin Park; Ed. A. Rower, Secretary, 144 Joice street.

Ionic Lodge No. 15, A. F. A. M., meets second and fourth Saturdays in each month at 595 Courtlandt avenue, New York City, N. Y.

Blue Ridge Lodge No. 16, A. F. & A. M. C. B. meets on the fourth Wednesday of each month at 88 Belville Ave., Newark, N. J. I. L. Evans, Secretary, 24 Spruce St., Passaic, N. J.

Lodge St. John No. 21, Los Angeles, Cal. Meets every Wednesday, 8:00 p. m., Flower Auditorium, 1720 So. Flower St. R. W. M., W. S. Alley, 201 East 45th street; Secretary, Herbert Fisher, 119 West Ann street, Los Angeles, Cal.

Golden Gate Council of Kadosh No. 28, San Francisco, Cal., meets every Friday at 8 p. m. in California House (German House), Polk street, between Turk and Eddy streets. Eli Gordon, Eminent Commander.

Lodge Caledonian No. 29, Tacoma, Wash., meets every Wednesday at 8:15 p. m., Tacoma Ave., at 8 p. m.; A. Nelson, R. W. M., 2117 Wilkinson street; S. Skarstrom, Secretary, 919 South Yakima Ave., Tacoma, Wash.

LODGE DIRECTORY.

Pacific Council of K. D. S. H. No. 35 Seattle, Wash., meets every first and third Saturdays of each month at Masonic Temple, 1923 1/2 First avenue. Sojourning FF. welcome. W. S. Pulver, Eminent Commander, 1236 Taylor avenue; T. J. Engelstad, Chancellor, 607 Eleventh avenue, Seattle, Wash.

Lodge Savoy No. 35, Chicago, Ill., meets 2nd and 4th Mondays at 8 p. m., at 1223 Milwaukee avenue, Chicago, Ill.; Secretary, Nathan S. Klein, 2302 Potomac avenue.

Lodge Trinity No. 44, Seattle, Wash., meets every Monday at 1923 1/2 First avenue, at 8 p. m. W. S. Pulver, R. W. M., 1236 Taylor avenue; Paul Raden, Secretary, 2013 Second avenue.

Lodge Kilmarnock No. 57, Astoria, Oregon, meets every second and fourth Wednesdays at 8 p. m., in the A. O. U. W. hall, 9th street; Walter Kallunki, R. W. M., 124 West Commercial street, H. M. Lorntsen, Secretary, 1609 Irving Ave., Astoria, Oregon.

Lodge Harmony No. 60, meets first and third Tuesdays at 8:00 p. m. at Masonic Temple, Redmond, Wash. R. W. M., George B. Martin, Falls City, Wash.; Secretary, K. R. McKenzie, Fall City, Wash.

Long Island Lodge No. 71, C. B. No. 2, in the A. M. F., meets third Saturday of each month at 8 p. m. in the G. U. O. of O. F. hall on Flanders Road, River Head, N. Y. C. H. Martin, R. W. M.

Lodge Fidelity No. 73, Rock Springs, Wyo., meets first Monday and third Thursday of each month, at 8:00 p. m. at Klondyck hall, Rock Springs. All Bl. of the A. M. F. are cordially invited. Secretary, C. M. Olson, box No. 3.

Viking Lodge No. 75, of Chicago, Ill., meets every Friday evening at 1223 Milwaukee avenue; R. W. M., Alexander Busch, 3129 Logan Boulevard; Secretary, Stanley Siniarski, 4136 School st.

Lodge Ogden No. 81, Ogden, Utah, meets every Wednesday at 8 p. m., No. 363 24th street, Ogden, Utah. George C. Wessler, R. W. M., 3050 Washington avenue; G. A. Muller, secretary, 2644 Washington avenue.

Lodge Rising Star No. 84, Sacramento, California, meet second and fourth Mondays of each month at 8:00 p. m., at Red Men's Wigwam, Tenth street, between "I" and "J". L. J. Walker, R. W. M., 1927 "E" street; M. J. Gastman, secretary, 1511 "F" street.

Lodge Rizal No. 86, San Francisco, California, meets first and third Thursdays of each month at 8 p. m. in California House (German House), Polk street, between Turk and Eddy streets. E. Barrica, R. W. M., 1133 Grant avenue; Lucio Losada, Secretary, 841 Broadway, San Francisco, Cal.

Lodge Fidelity No. 87, meets fourth Sunday each month, at Eagles Hall, at 2:00 p. m., Benld, Illinois. Steve Vigna, R. W. M.; Louis Daniels, Secretary, Box 230, Benld, Ill.

Lodge Alpha-Passaic No. 89 meets first and third Wednesdays at 8:00 p. m., Masonic hall, 653 Harrison street, Passaic, N. J.; R. W. M., Hyman Kramer, 335 Harrison street; Secretary, Charles Z. Newman, 133 West 113th St., N. Y. City.

Lodge Irving No. 100, Chicago, Ill., meets first and third Mondays, North Avenue Auditorium, 333 W. North Ave. Secretary, Alex Nelson Cillick, 6338 So. May street, Chicago, Ill.

LODGE DIRECTORY.

Lodge Justice, No. 104, Chicago, Illinois, meets first and third Wednesdays at 7:30 p. m. at 2754 Madison street; Fritz T. Hess, Secretary, 855 N. Larimer avenue, Chicago, Ill.

Lodge Beehive, No. 117, Salt Lake City, Utah, meets first and third Wednesdays of each month at 8 p. m., Scottish Rite Masonic Temple, 161 South Second East; Kay Wm. Chinn, R. W. M., 442 Edith avenue; A. J. Mechlin, Secretary, 97 West 21st South, Salt Lake City, Utah.

Lodge Kilwinning No. 118, Sacramento, California, meets first and third Mondays at 8:00 p. m. in Redmans Hall, corner of Tenth between "I" and "J" streets, Sacramento. N. Jorstad, Secretary, 911½ K St., Sacramento, Cal.

Lodge Eureka No. 119, Oakland, Cal., meets 2nd and 4th Mondays at 8 p. m. sharp in Fraternity Hall, 7th and Peralta streets, Secretary, J. E. Jones, 1613 8th street.

Lodge William McKinley, No. 121, Akron, Ohio, meets first and third Mondays at 7:30 p. m., on third floor, 325 South Main street; C. B. Moore, R. W. M., 1059 Bellows Street; A. E. Powell, Secretary, 83 Stone Street, Cuyahoga Falls, Ohio.

Lodge Patria No. 123, Toledo, Ohio, meets every first and third Thursdays of each month at 8:00 p. m. in Pythian Castle, corner Jefferson and Ontario streets. R. W. M. Maryan Iwanski, 532 E. Strelcher street; secretary, Adam Solarczyke, 245 Palmer street, Toledo, Ohio. All BB. of the A. M. F. are cordially invited.

Lodge Dante No. 131, Cleveland, Ohio, meets every Thursday at 7:30 p. m., Pythian Temple, 919 Huron, R. I.; R. W. M., Fabio Di Santo, 10907 Grandview avenue; Secretary, Rosario Yuse, 3313 Scovill avenue, Cleveland, Ohio.

Lodge Hope No. 132, Bridgeport, Conn., meets first and third Saturdays at 8:00 p. m. at 1119 Broad St. R. W. M., F. Wisniewski, 50 Prospect St., Wallingford; Secretary, Zyg. Krysiak, 235 Thompson St., Stratford, Conn.

Lodge Balboa, No. 137, San Diego, Cal., meets every Tuesday at 7:30 p. m. at Liberty Hall, 9th and G streets. Louis C. Young, R. W. M., 811 Thirteenth street; Willis Alexander, Secretary, 616 B St., San Diego, Cal.

Lodge Bonnie Doon No. 138, A. A. S. R. (Symbolic), Vancouver, B. C., meets every first and third Monday of each month at 8:00 p. m., in O'Brien hall, corner Homer and Hastings streets, R. W. M., Tom Hughes; Secretary, Thomas Houston, 5217 Prince Albert St., Vancouver, B. C.

Lodge Atlas No. 139, San Francisco, Cal., A. A. S. R., in the A. M. F., meets second and fourth Tuesday of each month at 8 p. m., California House (German House), Polk street, between Turk and Eddy streets. Alexander A. Horton, R. W. M.; James Anastassion, Secretary, 1898 Sutter street.

Lodge Kilwinning No. 140, Canton, Ohio, meets 2nd and 4th Saturdays of each month at 7:30 p. m., Red Men's Hall, 134 Tuscarawas street, East; Wm. O. Klein, R. W. M., 1610 17th street, S. W.; Secretary, E. E. Davis, 2318 6th street, N. W.

THE UNIVERSAL FREEMASON

Volume XIII

September 1920

Number 3

INSTALLATION OF OFFICE-BEARERS

The Installed Office-Bearers for the term in Lodge Justice 2, Diamondville, Wyoming, are as follows:

James Giaccolletti, R. W. M.; Frank Dallezotte, W. M. Depute; A. Molinar, W. M. Substitute; Mike Mecca, W. S. W.; Peter Peruchetti, W. J. W.; Peter Facchini, Secretary; Maurice Grosso, Treasurer; Joe Deromedi, Orator; John Bertolini, Chaplain; Blaggio Salla, Almoner; Dom. Carollo, Marshal; Dom. Capucchio, Sr. Deacon; John Bortolon, Jr. Deacon; Henry Pasini, Sr. Steward; Blaggio Inglese, Inner Guard; Batista Tescari, Tiler; and Maurice Grosso, Lodge Deputy.

The Installed Office-Bearers in Lodge William McKinley No. 121, Akron, Ohio, are as follows:

C. E. Koons, R. W. M.; G. A. Mayhew, W. M. Depute; J. L. Koons, W. M. Substitute; J. W. Welmer, W. S. W.; J. Sanford, W. J. W.; A. E. Powell, Secretary; W. L. Bailey, Treasurer; C. B. Moore, Orator; C. N. Spreng, Chaplain; George Doolittle, Almoner; W. T. Ripple, Marshal; H. G. Alfrienk, Sr. Deacon; W. A. Green, Jr. Deacon; C. Youngman, Sr. Steward; W. B. Howell, Jr. Steward; J. E. Jones, Inner Guard; Crosby Sullivan, Tiler; P. G. Burford, Lodge Deputy.

The Installed Office-Bearers in Lodge White Eagle No. 127, New York City, N. Y., are as follows:

Adam Schyllinski, R. W. M.; F. Matytkiewicz, W. M. Depute; B. Golubiewski, W. M. Substitute; Wlad. Miernicki, W. S. W.; Wlad. Robaczynski, W. J. W.; Walenty Bielecki, Secretary; P. Jankowski, Treasurer; Ernest Godlewski, Orator; E. Laszecki, Chaplain; Adam Ostrowski, Almoner; Michal Cencora, Marshal; Antoni Grusczak, Sr. Deacon; Marcell Lewinski, Jr. Deacon; Jan Drozd, Sr. Steward; P. Kaweck, Steward; Stanislaw Grazda, Inner Guard; Jan Chmura, Tiler.

The Installed Office-Bearers of Lodge Hope No. 132, Bridgeport, Conn., are as follows:

F. Wisniewski, R. W. M.; S. L. Szaniewski, W. M. Depute; C. A. Lipniewski, W. M. Substitute; J. Wycinowski, W. S. W.; S. Kilmaszewski, W. J. W.; Zyg. Kryslak, Secretary; F. Stodolink, Treasurer; J. Bojczuk, Orator; S. Kubel, Chaplain; W. Banka, Almoner; P. Gaewski, Sr. Deacon; V. Lubik, Jr. Deacon; A. Ulinski, Sr. Steward; A. Kutyniak, Jr. Steward; P. Lubik, Inner Guard; P. J. Culton, Tiler; and P. Szczepanski, Lodge Deputy.

Décret N° 22



**Grand Orient de Turquie Pouvoir Symbolique au Rite Ecossais ancien et accepté,
pour l'Empire Ottoman et ses dépendances.
Siège à Constantinople**

Le Grand Orient de Turquie siège à Constantinople Pouvoir et Maître du 1^{er} au 3^{ème} degré du Rite Ecossais
ancien et accepté pour l'Empire Ottoman et ses dépendances.

Sous la Voûte Céleste du Zénith, par le 01° 54' 30" N. 10° 15' 00" E. 10° 15' 00" N. 10° 15' 00" E.

A tous ceux qui les présentes liront et verront:

SANTÉ, PROSPÉRITÉ, POUVOIR !

Conformément à ce que déjà établi entre les Pouvoirs Mac., réguliers; que, l'échange des Représentants et garants d'amitié, est le moyen efficace pour maintenir et consolider les meilleures relations afin de resserrer les liens fraternels parmi tous les Maçons répandus sur la surface du Globe.

Le Grand Orient anité du désir ardent d'entretenir et avoir les meilleures relations, avec tous les Pouvoirs Maçonniques réguliers:

Après avoir pris connaissance de la Bal. du 17 Février 1920 V. L. P.
adressée par American Masonic Federation
a décidé le 16 Avril 1920 V. L. P.
de nommer le G. M. et G. P. F. Thomas Perrot
son Représentant près la American Masonic Federation
avec charge et mission de suivre et collaborer en tout ce qui intéresse l'Ordre en général et de Notre Rite en particulier;
d'entretenir les meilleures relations fraternelles, de faire reconnaître, protéger et de faire protéger au besoin, les Frères Maçons
qui sont munis de documents réguliers de Notre Grand Orient, et de promouvoir de Notre part la réciprocité, envers tous les
Maçons réguliers.

Fait et donné le 26 Avril 1920 V. L. P.

Le Grand Maître
Fouad Hachem

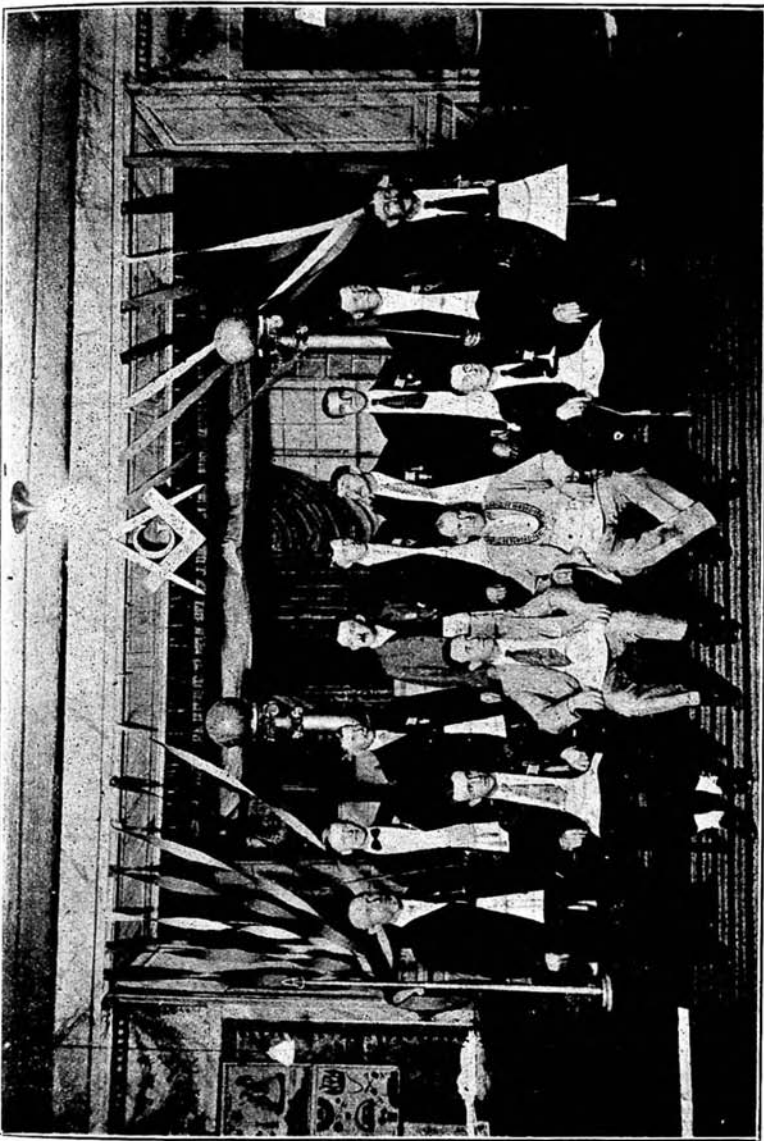


Le Ori. M. Adj.
M. Hachem

Enregistré.

Le Grand Secrétaire





Officers of Alpha Lodge U. D. No. 1.
Salt Lake City, Utah.

THE UNIVERSAL FREEMASON.

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1, 1912.

EDITORIAL.

THE INTERNATIONAL MASONIC FEDERATION.

As may be observed elsewhere in these
columns "The International Masonic
Federation" has become an accom-
plished fact, and that Brother Matthew
McBlain Thomson, Grand Master Ma-
son in the American Masonic Federa-
tion, has been honored by being selected
as the first President of the Internation-
al Federation of Masons.



**BROTHER MATTHEW McBLAIN
THOMSON.**

As President of the International Ma-
sonic Federation, Brother Thomson will
thus be enabled to render valuable ser-
vice to the cause of Universal or World
Masonry by in a great measure helping
to unite the many different Rites and
Systems into one united Brotherhood
working as a whole for the general good
of masonry regardless of Rites or Sys-
tems, and yet leaving each separate unit
of the Federation with absolute control
over its own internal affairs, and with
the right to practice any or all of the
different Rites as possessed by the Fed-
eration.

We believe that this movement will have a far reaching effect towards bringing all the different Ritee into a more harmonious attitude towards each other and will have a tendency to perhaps stamp out of existence "That Holler Than Thou" attitude assumed by some Masonic Bodies, whose past actions, to say the very least of it, has to a very great extent given excuse for the suspicion that they are more interested in trying to make themselves "the whole show" rather than cementing the ties of Brotherhood of the whole race of humanity.

Masonry to be worth while and to accomplish a greater amount of good to humanity, of necessity must be united in purpose, working steadfastly for the general good of all rather than the aggrandisement of any one of its units to the detriment of any other, endeavoring, so far as is possible, to implant in the breast of each initiate the true idea of the purposes of Masonry, rather than simply to make Lodge Members, or members whose sole idea of Masonry is to be thus enabled to make a DISPLAY of Masonic emblems, knowing little of the meaning of Masonry and caring less, being perfectly satisfied to be enabled to pose as being a member of the fraternity.

To our mind, in the practice of masonry, more attention should be given to the teaching of the Esoteric work of the order rather than the Exoteric work, and by this method masonry in general would come into it own and the world at large would thereby be greatly benefited.

In some Rites of Masonry the idea of wealth and position possessed by the candidate seems to be greatly desired to the exclusion of the man of moral worth who may not be so well endowed with worldly pelf, and we are thus reminded

of the words of the poet which run something like the following:

"Crumpled shirt and dirty jacket
May beclothe the Golden ore,
Of the deepest thoughts and feelings
Satin vest could do no more.

"God who counts by souls not stations
Loves and prospers you and me,
Whilst he values thrones the highest
But as pebbles in the sea."

The point we wish to make is this, that Masonry should strive more after the man of moral worth rather than cater for membership of those whose wealth or position are oftentimes their only recommendation.

The "Salt Lake City Beobachter" in its issue of August 12th publishes an article regarding the Local Rite Lodges of Masons which work in foreign languages with special references to those who work in the German language. Apparently these German speaking lodges have asked the German language press in the U. S. A., for their assistance and are receiving it. The above named paper is one of the best edited German language papers and its editorials are frequently copied all over the country, it is also known to call a spade a spade without fear or favor. The article spoken of is quite lengthy, but the paper winds up with the wholesome advice that these foreign speaking lodges should simply apply to the American Masonic Federation to be healed and get into a legitimate body of Masons who are universal. And incidentally the fact is mentioned that the narrow-mindedness of the so-called "Yorks" or Locals is nothing new out here in Utah or in Idaho, because they have refused to admit Masons in good standing in

their respective lodges in Europe and who came to Utah or Idaho because they had become members of the Church of Jesus Christ of Latter-day Saints, generally called "Mormons."

The thorough knowledge of affairs Masonic in this article leads us to believe that the same was written by Bro. G. F. Bushman of Lodge Garibaldi No. 6, who is connected with the above mentioned paper and who himself was once a member of the Locals or so-called "York-rite," but got healed a good many years ago by joining the real Universal Masons in this country.

THE GRAND MASTER MASON TRAVELS.

July 8th.

Thursday, July 8th, Paris, France. In the morning I received letters from BB. Jamieson and Reuss-Willsson. In the former letters from Cuba enclosing their proxy for me to vote. The instructions accompanying the proxy were exactly in line with what the A. M. F. had decided on. It also contained a letter sent by Bro. Albert E. Thompson, No. 8, All Souls Terrace, Halifax, England, on the Knight Templary, a personal letter; Bro. Jamieson told me that Bro. Anderson, who will represent the N. G. L. of Scotland, would reach Zurich on the 17th. The letter from Bro. Reuss-Willsson was to tell me that two rooms had been engaged for Mrs. Thomson and myself, and one for Bro. Spilmer, at the Hotel Victoria, Zurich, for the 14th. After replying to letters we went to the old Palace of Versailles, which occupied the whole day. Versailles is two hours ride on the street car from Paris, and, like Holyrood, in Edinburgh, consists of an ancient and modern part, the ancient part is, of course, the most interesting. The decorations of the rooms are magnificent, and

articles of tapestry and furniture preserved there are beyond all valuation. We visited the Hall of Mirrors which though in the newer part of the palace, is rendered historical by being the scene of the Peace Congress, where the treaty was signed between Germany and the Allies.

July 9th.

On the morning of July 9th, we went to the Swiss Consulate to see about entrance to Switzerland, visiting on the way the "Arc de Triomphe," erected to celebrate the French victories under Napoleon the first. We then went to the police bureau to have our French passports visad, giving us permission to leave France. This took us from 11:30 a. m. to 3:00 p. m. While there we met two Masons from Chicago who were also on the same business. They had been in Germany, Austria and Poland, and told us not to try to go there, especially to Poland, as the country was in such a disturbed state that it was nearly impossible to get out when once you got in, and the trouble in getting in was proven to us by a young man whom we met who had been in Paris for near two weeks trying to get a passport to Poland, where he was going to see his father. He was told that it would cost 1000 francs for the passport, and the agent who offered to get it for him wanted 100 francs commission. We advised him to go to Berlin and try to reach Poland that way. After leaving the police bureau we visited the Cathedral of Notre Dame in front of which Jacques de Molay, last Grand Master of the Templars before the dispersion of the Order, was burnt. The Cathedral is a large and very good specimen of Gothic architecture, but its principal interest to us was its connection with Templary. We then went to Cook's Tourist Agency and procured tickets for Switzerland and Rome, which cost us more than we had been told they would.

We also changed some British money into French money, which, by the bye, is worth twice as much as French money. We then returned to the hotel after a very tiresome day.

July 10th.

On Saturday, July 10th, we got up early, had breakfast and settled our hotel bill, which was not much more than we expected (about \$90.00 for the week). In settling it we discovered that one of the clerks in the hotel was a Mason, a member of a lodge under the Grand Orient. On arriving at the depot we found that there was not a seat to be had on the train. We found one temporarily for Mrs. Thomson until the train started when the usual application of palm oil to the conductor procured us good seats. We had dinner on the train, and as on the train through Belgium, we found it cheaper than in the hotels, as it cost us only \$2.20 for both, including a bottle of beer for myself and a glass of wine for Mrs. Thomson. On reaching the frontier we had to have our passports and baggage examined, both on the French and the Swiss sides. We had no trouble except the long waiting our turn, and the bother of getting our baggage out and back into the car. Here we found three Masons from the States. Nice fellows, who will return by the same boat that we do to the States. In Basel we got a hotel just across the street from the depot; a very nice room.

July 11th.

On Sunday, July 11th, we found out the meeting place of the church and attended two meetings. In the afternoon we went to a summer resort and beer garden where we spent some time, returning to the hotel and going to bed early. In the morning we had 'phoned to Neuchatel to Bro. La Tente's home, but found that he was from home and would not be back before Tuesday.

July 12th.

On Monday, July 12th, we had dinner at the Conference House, which is a really fine building and a credit to the church. In the afternoon Bro. Spilmer and I went to see the German consul about getting into Germany if need be. While some of the sisters took Mrs. Thomson around the city. There was no one who knew how to drink the Pious, Glorious and Immortal Memory with, so I had to do it alone.

July 13th.

On Tuesday, July 13th, Bro. Spilmer and I left Basel for Neuchatel at 7:15, reaching there at 11:30; we went first to Bro. La Tente's home and found that he was at the bureau. His wife 'phoned him and he came at once. Neither he or his wife talked English, therefore I had to do all my talking through Bro. Spilmer. We had quite an interesting conversation on matters Masonic, and Bro. La Tente showed us his library and work room. He is very much discouraged with the outlook for his Journal and Calendar. After all his work it is so little appreciated that he has decided that unless he gets favorable replies to letters he has sent, that he will give it all up in September. On his invitation we agreed to wait until an evening train and so have time for further conversation, and he returned to his business and we took a stroll around the city and had dinner. Neuchatel is a very pretty city. The people all talk French. The surroundings remind one very much of the Sierra-Nevadas on the line of the Southern Pacific—lakes, mountains and forest. At 2:30 p. m. we again met Bro. La Tente, who took us all over the Legislative and Administrative Chambers. This was not a show place for tourists usually, but as he is Governor of the Canton and holds numerous high federal and Cantonal offices he, of course, had access everywhere. The Cantonal headquarters was in the old days a Castle and Monastery,

some of it dating back to the time of the Roman occupation, and was all very interesting. From there we went to the Temple, where the Lodge is held. This is a detached building like a villa, and is splendidly arranged into Lodge room, library and museum and banquet room. In the Lodge room we again saw that relic of old times, the "Lodge" in the center of the floor. The work is like that of most other continental countries, that of the English "Moderns," where the words of the degrees are transposed. The Temple has a garden attached in which there are tables like a beer garden where the BB. can sit and chat and have their glass of beer, before or after Lodge, or when they meet to chat. From the Temple we were then taken to a fashionable restaurant by the side of Lake Neuchatel where, as the guests of Bro La Tente, we had a dinner composed principally of a peculiar fish found only in that lake. Fish being a thirst-inspiring food, it was washed down with wine sufficient to prevent it from hurting. We returned to the city in time to leave by the train at 8:00 p. m., Bro. La Tente remaining with us until the train started. I cannot sufficiently express my appreciation of the courtesy extended to us by Bro. La Tente and his good lady. Before leaving he gave us copies of all his latest publications, including the 1920 Calendar which, as it might be the last published by him, is doubly cherished. We reached Basel at 10:45 and went to bed.

July 14th.

In the morning of July 14th we squared our hotel bill and left for Zurich at 7:45, arriving at 11:45. The train was a little late and we had some bother getting a porter to take our baggage, all of which delayed us so that the BB. who were at the depot to meet us concluded that we had missed the train or that we had passed them without their knowing it. They went to the hotel to see if this was

so, and thus missed us coming out. We called one of them up on the 'phone and so got in touch with the others, and spent the evening discussing affairs, and then I sent a cablegram to Bro. Perrot.

July 15th.

On Thursday, July 15th, in accordance with arrangements made the night before, Bro. Spilmer and I went in company with BB. Hilfiker and Merlitschek to Kloster, Canton Grisson, to visit Bro. E. Pargaetzi. The three are the leading spirits of the Swiss Grand Orient. The journey lasted five hours, climbing most of the time. Much of the country we passed through was too steep for horses to work and we saw the men tying the hay they had cut into bundles and carrying it to the stack on their backs. I also saw a woman cutting hay with a scythe. Everything seemed very primitive and pastoral, but picturesque in the extreme. Much of it reminding me of bits of scenery in the Sierra Nevadas on the Southern Pacific after crossing the divide, and pieces on the Feather River Valley on the Western Pacific. We were met at the depot by Bro. Pargaetzi and accompanied him to his home near the depot. This in itself, and independent of its picturesque surroundings, is a memorable spot in Swiss Masonry, as it was there that the Swiss Grand Orient held its first meeting. The executive committee of the Swiss Grand Orient consists of four BB., and as three of them were present, we concluded that we could proceed with arranging details for the Congress, and so save time when we met. That night we sat up talking matters over (the dryness of the talk being corrected by a discreet amount of liquids), until early morning.

July 16th.

On Friday, July 16th, we started in immediately after rising to draw up a synopsis of what we wanted done, e. g., the form of Constitutive and Confirmative Charter, Diploma, Calendar, etc.,—a short

process was taken to have breakfast, and have our portraits taken in front of the house—again repairing to work.

I found that the BB. were determined that I should be chosen as the first Grand Master of the Federation of World's Masons. I told them that we in America would prefer to have some one in Europe to occupy that position, and I to take the second place, but they would not have it so. So I agreed that if it was the desire of the BB. when met in Congress, that I would accept the position. A slate for the other offices was discussed, and a form for the Charter adopted and arrangements made so that it would be printed and ready for signature by the delegates before the Congress adjourned. There was considerable talk of establishing educational and commercial co-operative projects, but while believing these would be productive of much good, I told the BB. that I had been given no power by my BB. to discuss such; all that I could do would be to give my personal opinion now, and submit the matter to the Supreme Lodge. After a most interesting and laborious day (but I am sure a very profitable one), we left Kloster at 3:45 and arrived again in Zurich at 7:45. At 9:00 p. m. I again met with BB. Hilfiker and Pargaetzi and we talked (with slight intermissions) until near 1:00 a. m., when we retired to our hotel. Mrs. Thomson was entertained while we were gone by some of the ladies whose acquaintance we had made in Basel, and who came specially to Zurich to meet her.

July 17th.

On Saturday, July 17th, I spent a few hours in the morning writing and then met with BB. Hilfiker and Pargaetzi, and talked over arrangements for the meeting in the evening. We all went to the depot to meet Bro. Anderson, but missed him in the crowd at the station. He went to his hotel and then came to mine, where I met him later. I also met Bro.

Reuss—he is a typical German, wanting his own way or spoil things. I found that he had a patent from Bro. Yarker, empowering him to establish the Rite in Germany, and on the strength of this, had been charging a royalty on every candidate entered. He wanted me to endorse this way of doing, and on my refusing, got mad and said he would allow no Scotchman or Englishman to interfere with his private affairs. He then wanted to have two bodies separately in Switzerland recognized as members of the Federation, viz: The Grant Orient (from which he had been drawing a royalty), and what he was pleased to call the Sovereign Sanctuary of the Memphis Rite. As the latter consisted of himself only, I said that we could not recognize any body unless it had a regular organization. We patched up a sort of compromise and in the evening I went with them to a lodge meeting. Their Temple, though not so large as some, is quite commodious. They have two ante-rooms, a chamber of reflection and a committee room, besides the Lodge room. The latter is very nicely fitted up; the walls are hung with silk draperies, blue, red and black. The Wardens sit in the Continental fashion, S. E. and N. West, and they have the drawing of the Lodge on the floor. The Lodge was opened while I was in the ante-room, so I do not know how that was done, but the closing was much more simple than ours, in fact there was nothing to it. They pass the widow box and form the chain very much like us.

July 18th.

On Sunday morning, July 18th, at nine o'clock, we met in the Lodge room. Brother Reuss was there but did not go into the lodge or wait for the opening. He left a letter for me and bid me good-bye, saying he did not feel equal to the labor. The letter was a withdrawal from the labors of the Congress, as he

could not agree that he be deprived of the right to sell charters, or give degrees for his own benefit. But as he left without making any trouble, and as the BB. expressed no regret at his leaving, but seemed rather relieved at it, I was satisfied, the more so as I found that his prominence in the call of the Congress had prevented some representatives being present who otherwise would have been there. I called the meeting to order and formally opened the Congress. The minutes of the meeting held in Paris in 1908 were read. The Credential Committee submitted a report, rejecting Proxy representatives by cablegrams, telegrams and by letters, and submitting a report, of those qualified to be seated, and recommended its adoption which carried. Owing to the disturbed conditions in Poland, Hungary, Russia and Czecho-Slovakia, there were no delegates from these countries, only letters explaining the situation.

The first business then done was to adopt a brief code of laws in which the effort was made to, as far as possible, effect the union of the world's masonic powers without in any way infringing on their individual sovereignty. The official name adopted was "The International Masonic Federation," and the name of the presiding officer to be that of "President," it being considered that the title of General Grand Master might convey the idea to some that the object sought was an amalgamative, rather than a Federal Union. To this office I was unanimously elected; Bro. Hillfiker-Dunn, G. M. of Switzerland was elected Secretary; Bro. Roy Merlitschek of Switzerland as Treasurer. It was resolved to issue a Charter of Confirmation and Erection to every member of the International Masonic Federation (i. e., every Grand Body adhering thereto), confirming and recognizing it in all

the rights possessed, or claimed by it, at that time of adhering. The design for this was adopted and the work given at once to a printer, so that the Charters could be finished and signed by all the delegates before they left Zurich. For this Charter it was agreed that the several powers receiving same should pay \$25.00. That a seal for the International Masonic Federation should be gotten, the design to be the Arms of Masonry, the three Castles, Compass and Square—quartered with a map of the world, Mercators projection, as indicating the words union of Masons. A Universal Badge for both Craft and High degrees, the first to be the Compass and Square with the letter "G" on a Globe. The other to be the combined Scottish, Modern, Memphis and Templar badge as we have it, but with the Eagle's wings and tail shown, and the Crown hinged. A Universal half-yearly card to be issued by the General Secretary for which each adhering member should pay \$1.00 annually for each clear member. A Universal form of Diploma (the design to be later adopted) to be issued by all adhering Grand Bodies, the writing to be in two languages, one Latin, which would be identical in all, the other to be in the language of the country issuing it. The Badges to be procured from the General Secretary, if they could be supplied at a price not to exceed what the same could be had for in the U. A. S. with a profit of 20 per cent added which should be placed in the funds of the International Masonic Federation, this to be attended to immediately. That an Annual Calendar should be published, the cost of same to be arranged on the basis of 20 per cent profit to the funds of the International Masonic Federation, I agreed on behalf of the American Masonic Federation that we would buy enough of the first issue of the Calendar to pay for

the printing which is to be ready in January, 1921.
July 19th.

On Monday, July 19th, the Congress met at 9 a. m. and there was a general resume of the business of the first day, and talk of arranging committees, the Executive Committee to consist of the President, Treasurer and Secretary. The Foreign Relation and Corresponding Committee to consist of the Grand Secretaries of the adhering Grand Bodies, with the additions of Drother Mrhlitschek as special Slovak correspondent, and E. B. Spilmer and Mechin of Salt Lake City for America. The General Secretary's salary to be fixed by the Congress later. The Congress to meet again in two years, time and place to be fixed later.

Brother Dunlap of the National Grand Lodge of Scotland to be Vice President. The wording of the Confirmative Charter to be in Latin, as also the wording of the Seal, this for the purpose of avoiding any jealousy that might be caused by using a particular living language. That while every adhering power was at liberty to use the form of ritual they choose, it was recommended that all should use the same, and that, the Scottish Rite Ritual as used by us in America. That the Grand Council of Rites of Scotland should be acknowledged the source and origin in the Scottish Rite. That the Secretary should at once communicate the result of the Congress and the formation of the International Masonic Federation to every known Grand Masonic body inviting their adhesion and co-operation. In the evening at 8 o'clock a meeting of Lodge Liberty at Fraternity Hall was held in which I formally closed the Congress.
July 20th.

In the morning of Wednesday, July 20th, we met in the Lodge at 9:00 a. m. and read over the minutes of the previ-

ous meetings, which were in German (as the Secretary did not have time then to translate them into English), they were then signed by the Delegates, this took the time up to noon, we had a short adjournment and then returned to the hall, where we found the confirmative charters ready for signing, the printing of these charters cost considerable more than I had expected, more even than we could have got them done for in the States. I guess the printer knew that we were in a hurry and put the price accordingly. I said that the A. M. F. would, according to the previous arrangement, pay for the first cost, but the B. B. said that if we would pay for the American and Scottish ones at the rate agreed of \$25 each, that that would be enough, so I paid for our share and the other Grand Bodies will do likewise. We then signed the Charters leaving the Seal to be put on when cut, so that the delegates could get away, we also signed a charter creating "The International Masonic Federation," which all the delegates signed and sealed with wax seals, and it was agreed that all the contracting powers and their proxies should have a certificate certifying that they were parties to the first Congress at which "The International Masonic Federation" was formed. By this time it was after 7:00 p. m. so we had supper and with Mrs. Thompson we went to the house of Brother L. Epstein, one of the B. B. of the Lodge, where we remained until 12:00 p. m.

July 21st.

On this date we had intended to leave for Rome, but found that there was still some business unfinished, so we met at 9:00 a. m. and went through all the work of three first degrees, then, to such B. B. as had the Lodge of Perfection went through the Royal Arch, and to the balance we gave the other degrees. Also I gave the 90 degree and

95 degree of Memphis and Mizraim to EB. Hilfiker, Merlitschek, and Pargaetzi, I also gave them the Templar grades so that they would have all the degrees practiced by us, and promised to get Diplomas for them from Scotland. At noon Brother Pargaetzi left us for his home, and we went to arrange about getting the police permission to leave Switzerland, this cost us 25 francs. Brother Anderson left us at 7:00 p. m. when we went to our hotel to square our bill, this was some surprise, for though we expected that it would be pretty steep, as we were prepared to put on some fringes to show that the A. M. E. was no piker, still \$150.00 for a week was to say the least of it, quite enough. July 22nd.

On Thursday, July 22nd, we left Zurich at 6:30 a. m. and arrived in Milan at 4:00 p. m. Here I wanted to find out about another Italian Masonic body, we put up at the Hotel Cavour, which had been recommended to us by Cooke. I omitted to mention that a letter of Condolence was sent by the Congress to Prince Andreas of Greece, regretting the unsettled condition of Masonry at present in that country, and hoping that it would soon be restored to its normal condition. July 23rd.

On Friday, July 23rd, I found that the magazine which I thought was published in Milan was not there now, and could make no Masonic connection there. We spent the fore part of the day in sightseeing, visiting the only interesting place in Milan, the old Cathedral, this is built in the usual Gothic style of architecture, and which dates back to the 14th century. In the afternoon we rested and remained at the hotel, and it was well that we did rest and so felt strong when the hotel bill was presented, otherwise we might not have withstood the shock, the bill was

F400.00 for two nights bed and three meals, it almost made me think whether or not it would be advisable to go on to Rome or return back to Scotland and wire for more money. July 24th.

On Saturday, July 24th, we left Milan at 6:15 a. m. and spent a most tiresome day on the train. The weather was so hot that the water just run off us, and the cars were for the most part of the way very much crowded. I had an interesting experience when going to the dining car for dinner when I heard a voice cry "Brother Thomson," and it was Brother Cline from New York, a member of Lodge Haladas. He had been back visiting his native country of Hungary. He told me that there was no more Masonry there, the lodges were not permitted to meet, and the halls had been converted to other uses. This more than confirmed what we were told at the Congress as to the state of Masonic affairs in that country. Brother Cline gave us some of his experiences in the way of expense. He had paid F280 for one meal for four persons in Naples. This beat even anything we had to pay. We arrived in Rome at 7:15 p. m. and were met at the depot by Brother Marruzzi to whom we had wired from Milan. Brother Marruzzi was unknown personally to me, and I to him, but he came at once to me recognizing me by my portrait. We went to the Continental Hotel, just across the way from the depot. We had been given the name of another hotel by Cooke, but our past experience with hotels of his recommendation had not been so good as to encourage us, and we found that we did well as it was the cheapest, and at the same time as good as any we have had, and unless they take it out of us in the eating I will be satisfied. July 25th.

Sunday, July 25th, we got up early and had breakfast, which consisted of dry bread and coffee, there is no butter in Italy. This we could not stand, so we ordered a couple of eggs each, and could hardly eat them for wondering what we would have to pay for them. At 10:30 Brother Marruzzi called at the hotel for us and had a telegram with him that had been sent for me from Brother Hilfiker from Zurich, excusing himself for being unable to see us off, and telling me that he had received word from the Grand Orient of Paraguay sympathizing with our object. It was a wire they sent. Brother Marruzzi spent the forenoon showing us the sights of the city, visiting the Roman Forum, the Pantheon and several other places of interest. We then went to his office and had a long talk, the result of which was that he gave in his adhesion to the International Masonic Federation. We then had dinner as the guests of Brother Marruzzi and afterwards went to St. Peter's Cathedral, the largest and also the richest church in the world. If the wealth it contains was realized, it would pay off every cent that Italy owes and then leave some. At the door leading in to the Vatican there is a curious sight. Inside the door are two of the Pope's guards dressed in medieval costumes of red and yellow stripes, armed with halberds, and outside the door are two Italian soldiers, the theory being that inside the Vatican the Pope is an independent Sovereign, and the Vatican not a part of the Italian kingdom. We returned to the hotel after 7:00 p. m. and sat with Brother Marruzzi talking until 9:30, and we left to meet Brother Marruzzi on the morrow. He will make arrangements for us with the Grand Orient and we will see the police about our visas, and arrange for our leaving as soon as our business is over.

July 26th.

On Monday morning, July 26th, Brother Spilmer and I went to the police to have our residence registered, and Brother Marruzzi went with us to translate, owing to the fact that we were going to remain such a short time. The one entry was made to cover our entrance and leaving, but we were told that we would have to go back next day for the papers and have our passports stamped. We then went to Brother Marruzzi's office and had a talk with him over Masonry in general and in Italy in particular. I found Brother Marruzzi to be an earnest student and very well versed in branches that one would not have looked for in one not of British or American connections. The police required to have our photographs to put on the form of application and on our return for them found that Mrs. Thomson had not returned from a shopping tour and had the portraits locked up. We had to await her return. In the meantime, not to be idle, we went over all of the work of the degrees from the first to the 33rd, K. T. included. This I found to be necessary as all they knew of the degrees in Italy, was like the B.B. of Switzerland, the work of the Grand Orient of France as derived from the "Moderns" of England. This took up most of the afternoon, when we had dinner together and Brother Marruzzi returned to his office to return later with one of the B.B., it was, however, so late when this brother came that we agreed to postpone the meeting until Wednesday evening.

July 27th.

On the morning of Tuesday, July 27th, we again went to the police and got our papers all right to leave Italy, leaving us to get the permission of the French Consul to pass through France on the way to Britain, and the permission of the British to allow us to resume our stay in Berlin. These we agreed to

leave over until later as Brother Marruzzi had made an appointment with the Grand Secretary and Grand Master, of the Grand Orient to meet me that morning. The building occupied by the Grand Orient is an old Roman Palace called the Pallario Justiniana. It is very nicely fitted up and furnished, and there are quiet a staff of officials seemingly kept pretty busy. We first saw Brother Tacchi, the Grand Secretary, who spoke no English, therefore, I conversed with him at a disadvantage. What talk we did have, however, was very interesting, and I found that he had been advised by some one in America of my intended visit. The Grand Master, Brother Domizio Corrigiari, was extremely cordial and we talked quite a bit on the peculiar conditions of American Masonry, regarding the relations between the Grand Orient and the International Masonic Federation, that, of course, he could not speak until the report and programme of the Congress had been received, and as for the A. M. F., he assured me that any of the BB. visiting a Lodge of their obedience would be cordially received, and that any communications from our Grand Lodge would be welcomed, in fact, it was a reiteration of what I was told in Holland and France. The need of a closer relation was felt, but they were afraid to take the initiative: let it only be a success and all these European bodies will fall over themselves coming in with us. In the early evening Brothers Marruzzi, Leonardi, Spilmer and myself went over all the work of the Craft and principal High Degrees. Our session was over about 9:30 and after seeing the BB. off towards home, Brother Spilmer and I sat down to enjoy the cool of the evening, and other things equally agreeable before retiring for the night, when we met two soldiers of the U. S. A. army of occupation who were similarly em-

ployed and together we all spent a very agreeable hour.

July 28th.

On Wednesday, July 28th, I got up early and spent some hours letter-writing, and sending post cards to the I.B. After breakfast Brother Marruzzi called and took Mrs. Thomson on a slight seeing tour while Brother Spilmer and myself visited the British Consulate to have our passports visad. This cost us 24 Pounds Sterling. We then visited the French Consulate and had his visa which cost nothing. In the evening we were invited to the house of one of the BB. of Brother Marruzzi's to whom we gave the K. T. degrees, and to his wife, Mrs. Thomson gave the 4th and 5th degrees of the Adoptive Rite; also the Eastern Star, and I promised to have her Diploma sent to her from Scotland.

July 29th.

On the morning of Thursday, July 29th, Brother Spilmer telephoned to Brother Umberto Zanni of the National Symbolic Grand Lodge of Italy, who made an engagement to meet me in the hotel at 10:00 a. m. He came and we had a long talk. He told me that his body worked only the Craft degrees and was in harmony with the Grand Orient, and that they had 90 Lodges, and that they had not issued their monthly magazine since the war started, but would resume publication in September. The name of their Grand Master or rather "President de la Rito Symbolica Italiana," is Professor Giuseppe Meoni, and the Secretary is Dr. Carlo de Andreis. Brother Zanni assured me that the Grand Lodge would be only too glad to become a member of the International Masonic Federation and I agreed to let him have copies of our Constitution and Ritual and have Brother Hilfiker send him a copy of the transactions of the Congress at Zurich. In the forenoon just after Brother Zanni left we went

to visit the Supreme Council of the Scottish Rite (the Charleston body that is in opposition to the Grand Orient). I did not expect to do more than leave my card and see about exchanging with the magazine they publish, "Rassegna Massonica," but the BB. we met were effusive in their welcome, took us all through their Temple, which is a very nice building, though not yet entirely finished. Their Grand Commander, Brother R. U. Palermi, who is also the editor of their magazine, was not in the city, but would be later in the day. He called on me at the hotel at 5:30 and we had a long talk. He knew who we were, at least in part, as it is hard for a European Mason to master the fearful and wonderful intricacies of Masonry in America. I explained the situation to him as best I could and he expressed the desire that his Craft Grand Lodge (which is independent of the Council) should be received into the International Masonic Federation. The Council to remain as it is in connection with the Southern Jurisdiction. This was the greatest surprise that I have met with on my trip as I thought that a body connected with the Charleston crowd would have been the last to have volunteered to come in with us. In this regard I must give great credit to Brother Spilmer, as without his aid as interpreter, I would not have accomplished near so much, especially here in Italy, where so few speak English. I promised Brother Palermi copies of our Constitution and Rituals; also the minutes of the Church meeting and will meet him again tomorrow evening. In the evening we went to dine with Brother Leonardi, another of Brother Marruzzi's BB. His place is quite a bit out of the city and surrounded with historical remains, as in the grounds is one of the ancient entrances to the Ancient Catacombs, and near it is the ruins of the Villa where

the Emperor Nero committed suicide; and also the first Christian Church built in Rome, that of the Emperor Constantine.

July 30th.

On Friday, July 30th, we got up early to write diary and letters as we have decided to leave Rome tonight and there will be quite a bit to do, and there is what is always a burning question—"What will the hotel bill be"—I am getting awful short of cash and do not wish to call for more from home if I can help it.

MATTER OF AVOUCHMENT.

Avouchment is a question not to be treated lightly. It is a matter of grave import. The positive rule that the voucher must have sat in open Lodge with him in the degree indicated is the safest. A gradual letting down of the bars must necessarily tend to wide open methods. First comes the recognition of an avouchment for another by a Mason declaring to another that he has sat in open lodge with him. Then comes a Brother vouching for another merely upon the statement that he has satisfied himself privately outside of the Lodge. Next, that he has met him in Chapter, Council or Commandery. What next? Why, that the Brother making the avouchment has seen the other's name in this year's proceedings of the Grand Chapter as High Priest of Easy Chapter of an adjoining county. Or, that he has sat with him, and his sister and his cousins, and his aunt, in a Chapter. O. E. S. And then, what has become of the sanction and authority of the Master and of the Masonic ritual, that no visitor can be admitted into a Lodge without strict trial, due examination or lawful information? Keep the bars high.—Masonic Tidings.



GRAN SECRETARIA

A. E. T. D. T. A. D. U.

DESTRUAM AEDIFICABO

La Gran Logia Unida Mexicana y de Libres y Aceptados Masones.

Veracruz, 23 de Junio de 1920.

Número 341.

Al Il. y Poit. W. Dr.

MARTIN NEPPROW.

Oriente de Salt. Lake City.

S. E. U.

Muy Il. y Poit. W.

Esta Gran Logia en su gran Tendencia extraordinaria verificada al 5 del actual, y en atención a las virtudes masónicas que se distinguen, tuvo a bien nombrar a su OPAN REPRESENTANTE ante esa Muy Resp. Gran Logia de Salt Lake City, a ese noble dignísimo miembro. Espera el Alto Cuerpo que sean favorable de aceptar el nombramiento con que nos honramos en participar, y que permitirá para el futuro un efectivo estrechamiento de las relaciones fraternales entre ambas Grandes Potencias.

Al hacer de vuestro conocimiento el serido de referencia, nos es muy grato enviaros el Diploma correspondiente, quedando en espera de vuestras siempre respetables órdenes y honrandolos una vez mas al enviaros nuestro respetuoso saludo fraternal, con los altos honores que tan merecidamente os son debidos.

Muy fraternal y cariñosamente:

El Gran Maestro.

El Gran Secretario:



A todos los que la presente vieren SALUD

Por cuanto La Gran Logia Unida Mexicana y de E. E. y A. A. M. M.

ha acordado hacer extensiva su fraternal correspondencia a todos los Potencias Masónicas regulares, para
unir con estrecho vínculo de amistad y mutuo reconocimiento a los Libros y Reglamentos Masónicos de
su territorio, con todos los que sean admitidos en la tierra.

En atención a que La Gran Logia de Saint Luke City
está reconocida como una de las Potencias Masónicas constitucionales y legítimamente representadas
según los Antiguos Usos y Costumbres de la Fraternidad, y a la universal jurisdicción de
nuestra Prepotable Institución.

Considerando que en el digno *Excmo. Sr. Don Mariano Nemesio*, Sr. 33 concurren todas
las cualidades que le hacen acreedor al respeto y consideración de sus hermanos.

Por tanto, en uso de la facultad que me confiere la Constitución Masónica de esta
jurisdicción, nombro y constituyo por la presente, al representado *Excmo. Sr. Don Mariano Nemesio*, Sr. 33
Grande Representante de la Gran Logia Unida Mexicana y de E. E. y A. A. M. M. ante la
Gran Logia de Saint Luke City del Estado de Utah.

Y en virtud de la Alta Cámara que preside, explica y dirige a la alta ciudad, que acepta y reco-
noce al digno *Excmo. Sr. Don Mariano Nemesio*, Sr. 33 con el carácter oficial con que por la presente
se le nombra, en la inteligencia de que serán debidamente satisfechas todas las obligaciones de la fraternidad.

Dado en el Gabinete del Gran Maestro, y sellado, registrado y firmado
por el Gran Secretario en Veracruz (Veracruz) a 24 de Julio de 1874.

(Folio 874. Num. 112.)

R. B. Langley



M. Nemesio

With Our Exchanges

FROM THE QUEENSLAND OBSERVER

"Masonic Unity; Important Gathering Last Night.

"The movement which has been in existence for some time past for promoting the unity of Freemasons in Queensland was advanced a very definite stage last night at a large gathering in the Masonic Hall, Alice street, of delegates duly appointed by 90 per cent of the lodges in Queensland registered under the jurisdiction of the English and Scottish Constitutions. This was the formation of a new Grand Lodge, and which was understood by all present to be a temporary step in order to conform with the specific methods set forth in certain clauses of the parent constitutions, and the terms of a treaty on the subject enacted some years ago. The proceedings were commenced with an examination of the credentials of all the delegates, who numbered 150, some of whom represented several lodges, especially those in North Queensland.

The District Grand Master, E. C. (R. W. Bro. Alexander Corrie) was unanimously elected to the chair. In returning thanks for his election, he declared the meeting to be the most remarkable and historic Masonic gathering held in Queensland, and which represented about 95 per cent of the English and Scottish Lodges in the State.

The principal resolution, agreeing to the establishment of a Grand Lodge, was seconded by representative leading members of the Scottish and English constitutions.

After a brief discussion the motion was carried unanimously amidst applause, and the Grand Lodge formed.

The minutes were formally confirmed and signed, and the president was authorized to forthwith open the Grand Lodge. This was done in due form, and the business of electing the Grand Master, Pro. Grand Master, and Deputy Grand Master was proceeded with. After a formal motion for ratification of the resolution establishing the Grand Lodge, the election of Grand Master took place. On the motion of the District Grand Master of Scottish Freemasonry in Queensland (R. W. Bro. Burstow), seconded by the District Grand Master, S. C., in North Queensland (R. Wor. Bro. Hon. F. D. Miles, M. L. C.), R. Wor. Bro. Alexander Corrie (D. G. M., E. C.) was unanimously elected Grand Master, and he was installed with all due ceremony. R. W. Bro. T. S. Burstow was elected Pro. Grand Master, and Wor. Bro. R. N. F. Quinn was elected Deputy Grand Master, and both were installed in their respective offices. The constitutions of the United Grand Lodge of Victoria, with necessary reservations and alterations, were adopted until otherwise determined. The new Grand Master was authorized to apply to the Grand Lodges of England and Scotland for recognition of the new Grand Lodge of Queensland.

It was stated in the course of the proceedings that the Grand Master of the Queensland constitution had been aware of all the steps which had been taken to bring about the present movement, and that it was hoped the formation of the temporary Grand Lodge by the English and Scottish Lodges would be but "a passing incident." It is understood that after the Grand Lodge formed last night has been recognized by the English and Scottish Grand Lodges the way will be opened for bringing about complete unity of Freemasonry in Queensland."

THE BENEFITS OF UNITY.

The movements towards Unity has advanced to a promising stage, and we may hope that before long the long divided house of Freemasonry in Queensland will be brought together. Whether the means taken to achieve that result are the best that could have been devised, or whether the process has been too tedious, is not very material just now. The main thing is, will Unity be accomplished? If it is, all sides may readily forget the difficulties and obstacles that have beset the way. If we may judge from the latest proceedings between the English and the Scottish brethren, which have resulted in the establishment of a temporary Grand Lodge, there is reason for regarding the situation from a warmly optimistic point of view. What Queensland wants is the gathering together of its Masonic strength under one jurisdiction. Given that, and wise management, the Craft will make a wonderful step forward in prestige and capacity for good work. Imagine the fraternal interest in the sphere of benevolence, concentrated instead of divided into watertight compartments, and you may to your mind's eye see much that is now imperfectly done, infused with a new energy, and animated by the conscious power that comes with expanded means. Imagine the schemes of Masonic homes and other institutions, these may be advanced to a stage that shall proclaim the earnestness of the Craft in visible and practicable help for the aged and infirm, the widow and the orphan. That which three bodies have not been able to achieve may be done by one. More than that, Masonry will visualize itself to its members as a real brotherhood, instead of a fraternity limited by jurisdictions and times and seasons. That alone will be a great gain, lifting on buoyant wings the central con-

ception of Freemasonry. No longer will the brethren of one branch have to close their doors upon the brethren of another. No longer will three jurisdictions compete for members and influence. Quality of membership will become more important than multiplicity, and the more closely guarded door of entrance will be more sought by those whom Freemasonry attracts by its altruism, rather than by the material or personal advantage which it may seem to offer.

We do not suggest that on the accomplishment of Union there will be a new Masonic Heaven and Earth. Masonry, and the virtues or defects of Masons, will remain as they were, but the obstacles to progress, to enlarged influence, and to better work, will be removed. Therefore we suggest that the certain if not immediate effect will be to strengthen and invigorate both the ideals and the practices of the Craft. Surely with such a prospect, those things or associations that may be lost—for in all compromises there must be some sacrifices—will not need to be regretted. A united Queensland Freemasonry, with its promise of a new, fuller life, is a prize well worth wearing. Among material aims, it may be hoped the united body will seek to provide the lodges that the Craft with a home more commodious and comfortable than the present Masonic Hall. In England they are putting forward a big effort to secure a new and modern home for the Craft. We too could give to such a scheme the patriotic significance of an worthy memorial of those brethren who laid down their lives for their country. The United Grand Lodge of Queensland—when it comes into its own—might well consider the securing of a better and more convenient site, and the possibility of combining, with administrative offices the lodge rooms, facilities for general meetings as well as for club purposes.

The Masonic Hall should be the center of its social as well as its Craft activities; it should be the home of the brethren, the place for their leisure hours, not less than for the time when they meet in lodge or at board. The present structure is incapable of adaptation to such varied uses, but pending something better, it certainly could be improved. These are some of the directions which progressive managements may take. Many others could be suggested. All hang upon the utilisation of the strength of the Craft in united effort. All pulling together, we may accomplish what in comparison with the past will appear miracles. Divided we must be satisfied with more or less stagnation, opportunities unexploited, the possibilities of a great mission unrealized. For those reasons we trust that the movement towards Union, on just and honorable lines, will have speedy and abiding success.—The Queensland Freemason.

THE IDEAL FREEMASON.

If you see a man who quietly and modestly moves in the sphere of his life, who without a blemish fulfills his duties as a man, a subject, a husband and a father; who is plous without ostentation, and who aids his fellowmen without self interest; whose heart beats warm for friendship; whose serene mind is open for licensed pleasure; who in vicissitudes will not despair nor in fortune will be presumptuous, and who will be resolute in the hour of danger; the man who is free from superstition and free from infidelity; who in nature beholds the finger of the Eternal Master; to whom faith, hope and charity are not mere names without any meaning; to whom property, nay, even life, is not too dear for the protection of innocence and virtue and in defense of truth.

The man who toward himself is a severe judge, but is tolerant with the debilities of his neighbors; who knows how to propagate intelligence without precipitation and to rebuke errors without arrogance; who knows how rightly to estimate and employ his means; who honors virtue in the most humble garment and does not favor vice though clothed in purple, and who administers justice to merit, whether found in palaces or cottages.

The man who, without vaunting himself, is loved by all noble-minded men, respected by his superiors, revered by his subordinates; the man who never proclaims what he has done, can do, will do, but, where need is, will lay hold with dispassionate courage, circumspect resolution, indefatigable exertion and a rare power of mind, who will not cease till he has finished his work and who then, notwithstanding pretension, retires into the multitude, because he did the good work not for self, but in the cause of good.

If, my brothers, you meet such a man, you will see the personification of Brotherly Love, Relief and Truth, and you will have found the Ideal of a Freemason.—New England Craftsman.

THE SECRETS OF MASONRY.

Freemasons keep secret only certain signs of identifications and rituals by means of which the unity of the members of associations scattered over all parts of the earth is made possible. In this way they guard against the possibility of people (who do not belong to the Masonic community) forcing themselves into the confidence and into the ceremonies which build up their inner life; and thus interfering with the efficiency of the brotherhood.

Masonic lodges do not pursue any secret hidden purpose. The direction is

prescribed by certain fundamental ideas which are openly confessed in Masonic writings everywhere.

There is a common belief that the Masonic order is a secret society; and this notion is based on the secret sign and grips by which its members recognize one another. Thus it has come to pass that the main aims of Freemasonry are assumed to be a secret policy; but, in fact, there is no secrecy about them. The secrecy of Masonic grips is a mere externality and is as unessential to Freemasonry as are the secrets of student fraternities—whose members are not allowed to betray the hidden meaning of the Greek letters by which they are called.—South African Masonic Journal.

LEXICON.

Early Grand National Scottish Rite.—The first attempt made to systematize or arrange the degrees beyond the Craft by the Scottish Masons was forced upon them when these degrees by edict of the Grand Lodge of Scotland, issued in 1800, were forbidden to be worked in the Lodge as they had been from time immemorial. When Charters were procured for working the Chivalric Degrees of the Temple and Malta, all degrees other than the first three degrees were worked under them, until 1822, when, in consequence of the terms of the Charter of Renunciation, which established the Grand Encampment of Scotland, the working of that body was confined to the Templar grades, and the control of the higher grades transferred to the Grand Council of Rites, which was organized for that purpose, the arrangement of the degrees were as follows: The Blue series—1, 2, 3, under the Grand Lodge. 4, Funeral Master, the degree in which Lodges of "Sorrow" are held and funerals conducted. 5, Fel-

low Craft Mark (or Mark Man). 6, Master's Mark. 7, Architect. 8, Grand Architect. 9, Master of the "Blue." 10, Master of Symbolic Lodges. The Red Series. 11, Royal Arc Mariner. 12, Fugitive Mark. 13, Link and Chain. 14, Sublime Master. 15, Order of the Scarlet Cord. 16, Order of Brotherly Love. 17, Royal Master. 18, Select Master. 19, Most Excellent Master. 20, Excellent Mason. 21, Super-Excellent Mason. 22, Holy Royal Arch. Black Series. 23, Knight of the Red Cross of Rome and Constantine. 24, Knight of the Holy Sepulchre. 25, Knight of St. John. 26, Order of the Christian Mark. 27, Holy and Illustrious Order of the Cross. 28, Pilgrim. 29, Knight Templar. 30, Knight of St. Paul, or Mediterranean Pass. 31, Knight of St. John of the Hospital. Green Series: 32, Suspending Cross of Babylon. 33, Prince Mason. 34, Knight of the Black Cross. 35, Knight of the White Cross. 36, Knight of Bethany. 37, Knight of Patmos. 38, Knight of Death. 39, Knight of the Rosy Cross of St. Andrew. 40, Knight of the Black and White Eagle. White

LODGE DIRECTORY.

Lodge Alpha King Solomon U. D. St. Louis, Mo., meets first and third Saturdays of each month at 816 Olive street, Odd Fellows' hall, No. 2, at 8:00 P. M.; M. A. Wilson, R. W. M., 4576 Laclede Ave.; Ettore J. Giancola, Secretary, 2604 Dickson St., St. Louis, Mo.

Lodge Alpha Liberty U. D. Racine, Wisconsin, meets every Wednesday at Odd Fellows hall at 8:00 p. m., Wisconsin street, Racine, Wis.; R. W. M., Geo. Lowe, 1922 Grange avenue; Secretary, A. James, 1511 Packard Avenue, Racine, Wisconsin.

LODGE DIRECTORY.

Alpine Lodge No. 1, C. B., A. F. & A. M., Scottish Rite in the A. M. F., meets first and third Friday evenings, 8:00 p. m., at their hall, 1824 Central avenue, Los Angeles, Cal. All BB. of the A. M. F. are cordially invited. L. P. Lea, Sec., 1824 Central avenue.

Lodge King Solomon No. 1, C. B., Washington, D. C., meets first Monday each month at 8:00 p. m. in Temple Hall, 1717 Pennsylvania Ave., N. W., Washington, D. C. Charles M. Carter, R. W. M., 1114 First St., N. W.; Eligh Smoot, Secretary, 2426 F St., N. W.

Provincial Grand Lodge (Symbolic), C. B. in the A. M. F., East of Washington, D. C. Henry C. Scott, Provincial Grand Master and President-General of Colored Branch, 521 21st St., N. W. Washington, D. C. Newport F. Henry, Provincial Grand Secretary and Secretary-General, 206 "P" St., N. W., E. B. Washington, D. C. Other Office-Bearers BB. Thomas H. Harper, B. R. Snyder, Alex Dabney, Dan Williams, Mingo Saunders.

Lodge G. Garibaldi, No. 6, Salt Lake City, Utah, meets second and fourth Wednesday of each month at 8:00 p. m., Scottish Rite Masonic Temple, 161 South Second East street. R. W. M. Mark Cozzens, Midvale, Utah; Secretary, Wm. C. Mason, 161 South Second East street.

Lodge Heather Bell, No. 12, Scottish Rite of Adoption, Salt Lake City, Utah, meets each Monday in Scottish Rite Masonic Temple, 161 South Second East; Ethel Cozzens, Worshipful Mistress; Agnes Dust, Secretary, address 161 South Second East, Salt Lake City, Utah.

Lodge Golden Thistle No. 12 of San Francisco, Cal., meets first and third Tuesdays of each month at 8:00 p. m. in California House (German House), Polk street, between Turk and Eddy streets. R. W. M., J. J. Enos.

Lodge Golden Star No. 15, San Francisco, Cal., meets first and third Wednesday of each month in California House (German House), Polk street, between Turk and Eddy streets. Harry Fieldhouse, R. W. M., 91 Elgin Park; Ed. A. Rower, Secretary, 144 Joice street.

Ionic Lodge No. 15, A. F. A. M., meets second and fourth Saturdays in each month at 595 Courtlandt avenue, New York City, N. Y.

Blue Ridge Lodge No. 16, A. F. & A. M. C. B. meets on the fourth Wednesday of each month at 88 Belleville Ave., Newark, N. J. I. L. Evans, Secretary, 24 Spruce St., Passaic, N. J.

Lodge St. Jo'n No. 21, Los Angeles, Cal. Meets every Wednesday, 8:00 p. m., Flower Auditorium, 1720 So. Flower St. R. W. M., W. S. Alley, 201 East 45th street; Secretary, Herbert Fisher, West Ann street, Los Angeles, Cal.

Golden Gate Council of Kadosh No. 23, San Francisco, Cal., meets every Friday at 8 p. m. in California House (German House), Polk street, between Turk and Eddy streets. Eli Gordon, Eminent Commander.

Lodge Caledonian No. 29, Tacoma, Wash., meets every Wednesday at 8:15 p. m. Tacoma Ave., at 8 p. m.; A. Nelson, R. W. M., 2117 Wilkinson street; S. Skarstrom, Secretary, 919 South Yakima Ave., Tacoma, Wash.

LODGE DIRECTORY.

Pacific Council of K. D. S. H. No. 35 Seattle, Wash., meets every first and third Saturdays of each month at Masonic Temple, 1923 1/2 First avenue. Sojourning FF. welcome. W. S. Pulver, Eminent Commander, 1236 Taylor avenue; T. J. Engelstad, Chancellor, 607 Eleventh avenue, Seattle, Wash.

Lodge Savoy No. 35, Chicago, Ill., meets 2nd and 4th Mondays at 8 p. m., at 1223 Milwaukee avenue, Chicago, Ill.; Secretary, Nathan S. Klein, 2302 Potomac avenue.

Lodge Trinity No. 44, Seattle, Wash., meets every Monday at 1923 1/2 First avenue, at 8 p. m. W. S. Pulver, R. W. M., 1236 Taylor avenue; Paul Raden, Secretary, 2013 Second avenue.

Lodge Kilmarnock No. 57, Astoria, Oregon, meets every second and fourth Wednesdays at 8 p. m., in the A. O. U. W. hall, 9th street; Walter Kallunki, R. W. M., 124 West Commercial street, H. M. Lorntsen, Secretary, 1609 Irving Ave., Astoria, Oregon.

Lodge Harmony No. 60, meets first and third Tuesdays at 8:00 p. m. at Masonic Temple, Redmond, Wash. R. W. M., George B. Martin, Falls City, Wash.; Secretary, K. R. McKenzie, Fall City, Wash.

Long Island Lodge No. 71, C. B. No. 2, in the A. M. F., meets third Saturday of each month at 8 p. m. in the G. U. O. of O. F. hall on Flanders Road, River Head, N. Y. C. H. Martin, R. W. M.

Lodge Fidelity No. 73, Rock Springs, Wyo., meets first Monday and third Thursday of each month, at 8:00 p. m. at Klondyck hall, Rock Springs. All 3B. of the A. M. F. are cordially invited. Secretary, C. M. Olson, box No. 3.

Viking Lodge No. 75, of Chicago, Ill., meets every Friday evening at 1223 Milwaukee avenue; R. W. M., Alexander Busch, 3129 Logan Boulevard; Secretary, Stanley Siniarski, 4136 School st.

Lodge Ogden No. 81, Ogden, Utah, meets every Wednesday at 8 p. m., No. 363 24th street, Ogden, Utah. George C. Wessler, R. W. M., 3050 Washington avenue; G. A. Muller, secretary, 2644 Washington avenue.

Lodge Rising Star No. 84, Sacramento, California, meet second and fourth Mondays of each month at 8:00 p. m., at Red Men's Wigwam, Tenth street, between "I" and "J". L. J. Walker, R. W. M., 1927 "E" street; M. J. Gastman, secretary, 1511 "F" street.

Lodge Rizal No. 86, San Francisco, California, meets first and third Thursdays of each month at 8 p. m. in California House (German House), Polk street, between Turk and Eddy streets. E. Barrica, R. W. M., 1133 Grant avenue; Lucio Losada, Secretary, 841 Broadway, San Francisco, Cal.

Lodge Fidelity No. 87, meets fourth Sunday each month, at Eagles Hall, at 2:00 p. m., Benld, Illinois. Steve Vigna, R. W. M.; Louis Daniels, Secretary, Box 230, Benld, Ill.

Lodge Alpha-Passaic No. 89 meets first and third Wednesdays at 8:00 p. m., Masonic hall, 653 Harrison street, Passaic, N. J.; R. W. M., Hyman Kramer, 335 Harrison street; Secretary, Charles Z. Newman, 133 West 113th St., N. Y. City.

Lodge Irving No. 100, Chicago, Ill., meets first and third Mondays, North Avenue Auditorium, 333 W. North Ave. Secretary, Alex Nelson Cllick, 6338 So. May street, Chicago, Ill.

LODGE DIRECTORY.

Lodge Justice, No. 104, Chicago, Ill., meets first and third Wednesdays at 7:30 p. m. at 2754 Madison street; Fritz T. Hess, Secretary, 855 N. Larimer avenue, Chicago, Ill.

Lodge Beehive, No. 117, Salt Lake City, Utah, meets first and third Wednesdays of each month at 8 p. m., Scottish Rite Masonic Temple, 161 South Second East; Kay Wm. Chinn, R. W. M., 442 Edith avenue; A. J. Mechin, Secretary, 97 West 21st South, Salt Lake City, Utah.

Lodge Kilwinning No. 118, Sacramento, California, meets first and third Mondays at 8:00 p. m. in Redmans Hall, corner of Tenth between "I" and "J" streets, Sacramento. N. Jorstad, Secretary, 911½ K St., Sacramento, Cal.

Lodge Eureka No. 119, Oakland, Cal., meets 2nd and 4th Mondays at 8 p. m. sharp in Fraternity Hall, 7th and Peralta streets, Secretary, J. E. Jones, 1613 8th street.

Lodge William McKinley, No. 121, Akron, Ohio, meets first and third Mondays at 7:30 p. m., on third floor, 325 South Main St.; C. E. Koons, R. W. M., 96 South College St.; A. E. Powell, Secretary, 83 Stone St., Cuyahoga Falls, Ohio.

Lodge Patria No. 123, Toledo, Ohio, meets every first and third Thursdays of each month at 8:00 p. m. in Pythian Castle, corner Jefferson and Ontario streets. R. W. M. Maryan Iwanski, 532 E. Strelcher street; secretary, Adam Solarczyk, 245 Palmer street, Toledo, Ohio. All B.D. of the A. M. F. are cordially invited.

Lodge Dante No. 131, Cleveland, Ohio, meets every Thursday at 7:30 p. m., Pythian Temple, 919 Huron, R. I.; R. W. M., Fabio Di Santo, 10907 Grandview avenue; Secretary, Rosario Yuse, 3313 Scovill avenue, Cleveland, Ohio.

Lodge Hope No. 132, Bridgeport, Conn., meets first and third Saturdays at 8:00 p. m. at 1119 Broad St. R. W. M., F. Wisniewski, 50 Prospect St., Wallingford; Secretary, Zyg. Krysiak, 235 Thompson St., Stratford, Conn.

Lodge Balboa, No. 137, San Diego, Cal., meets every Tuesday at 7:30 p. m. at Liberty Hall, 9th and G streets. Louis C. Young, R. W. M., 811 Thirteenth street; Willis Alexander, Secretary, 616 B St., San Diego, Cal.

Lodge Bonnie Doon No. 138, A. A. S. R. (Symbolic), Vancouver, B. C., meets every first and third Monday of each month at 8:00 p. m., in O'Brien hall, corner Homer and Hastings streets, R. W. M., Tom Hughes; Secretary, Thomas Houston, 5217 Prince Albert St., Vancouver, B. C.

Lodge Atlas No. 139, San Francisco, Cal., A. A. S. R., in the A. M. F., meets second and fourth Tuesday of each month at 8 p. m., California House (German House), Polk street, between Turk and Eddy streets. Alexander A. Horton, R. W. M.; James Anastassion, Secretary, 1898 Sutter street.

Lodge Kilwinning No. 140, Canton, Ohio, meets 2nd and 4th Saturdays of each month at 7:30 p. m., Red Men's Hall, 134 Tuscarawas street, East; Wm. O. Klein, R. W. M., 1610 17th street, S. W.; Secretary, E. E. Davis, 2318 6th street, N. W.

THE UNIVERSAL FREEMASON

Volume XIII

October 1920

Number 4

OFFICIAL.

Expulsion.

August S. Johnson, Past Master of Irving Lodge No. 100 of Chicago, Illinois, has been expelled from all rights and privileges in the aforesaid lodge and in the American Masonic Federation because of gross unmasonic acts unbecoming either to a man or Mason.

MISSOURI MASONS BALK AT RECOGNIZING FRENCH.

(By Associated Press.)

KANSAS CITY, Mo., Sept. 22.—The Grand Lodge of Missouri, Ancient Free and Accepted Masons, today reaffirmed its refusal to recognize the Grand Lodge of France and the Grand Orient of France, the action being taken based on the alleged atheistic tendencies of the French orders.

Grand Lodge Valle de Mexico for the federal district of Mexico, also was refused recognition, the Grand Lodge holding that the Mexican order was not legal.

The question of recognition of the seven Grand Lodges of Germany was held up pending ruling as to whether the German orders have severed themselves from the Masonic world. No reports of their sessions have been received since 1915, it was reported.

JUDGE RIGHTEOUSLY.

Excerpt From the Voice of Masonry.

"Too much policy, fearing someone may differ with us in opinion, is a bad practice. It is a gross injustice to ourselves, injustice to the Craft, injustice to the Institution itself. A true Mason likes the truth, not the clouded truth, not the suppressed truth, but the truth that is as plain as the day, and will stand the searching light of the most brilliant noonday sun, and, although he may differ with you honestly, he will respect your frankness. The impressions which pass through the minds of some, if taken out and analyzed, would be found not simply partial and crude, but without much moral effect to secure correctness, and if their minds were to be turned inside out and exposed to the world, it would be found that their impressions of the events of life are all in confusion, and that they are walking unnaturally. This is not only a great hindrance to the business of life, but to Freemasonry in all its branches and grades. It keeps men revising their false impressions, puts them on false tracks, in wrong directions, and increases the burden of life. But its worst effect is brought to view in the judgments and prejudices which men, and I am sorry to say some Masons, harbor in their own minds about their fellow-men and companions, and the unjust and false sentences which they render by word of mouth, thoughts or feelings. In thousands of men the mind,

if unvelled, would be found to be a Star Chamber filled with false witnesses and cruel judgments. But far worse are the rash hateful judgments which men form of each other in the silence of the mind, simply because they follow their own interests, feelings and prejudices, and not that little monitor, Conscience, within, in ascertaining facts and coming to conclusions. Therefore, it is that the Scripture teaches us to "judge righteous judgment," that is, according to conscience and equity, and not according to passion and viciousness.

There are not many who, sitting as sworn jurors, would not dare render a false verdict, and I hope there are a still less number who, if they sat as judges to expound the law and deal out justice, would prostitute their high position for the subversion of law and right. But, companions, you and I are both juror and judge, sworn by the law of God to render just judgments about our fellow-men, and especially about brother Masons, and, if we are governed by reason and conscience in forming our opinions, we shall be apt to judge correctly; but if we allow prejudice, viciousness, hatred, selfishness, or any other of that wicked crew, to usurp the province of reason and conscience, we shall outrage every principal of justice, and far be it from any Mason to be governed by any such rules.

Let us remember that we are the associated friends of humanity; that our sacred union embraces in its philanthropy the amities of the gospel, and that charity in its kindest exercise and largest extent is our distinguishing characteristic. Others may wear the warmth of summer in their faces, and the coldness of winter in their hearts; but a Mason's disposition should be mild as the breeze, open as the air, and gen-

ial as the sun, cheering, blessing all around him, and his deeds pleasant as the clear shining after the rain, and in the language of the Scripture, refreshing "as a cloud of dew in the harvest."

FREEMASONRY'S LANDMARK

What a change has taken place in the last decade in the unwritten and written laws of Freemasonry! The Landmarks as laid down by Mackey are being attacked by eminent jurists in the "Masonic Forum." Landmark eighteen as to physical qualifications, is now a misnomer as interpreted by many Grand Lodges. Grand Master William Wardrop, of Canada, says it is not an ancient Landmark, and evidently there are other Masonic writers who agree with him. Landmark nineteen, the very spirit of Masonry, "a belief in the existence of God," is receiving some rude shocks at the hands of several Grand Masters, especially is this true in connection with their discussion as to the recognition of the Grand Orient of France. Able writers, pretending to new light, see the possibility of the abrogation of the twentieth and twenty-first Landmark, while one writer declares his unbelief in all Landmarks. The twenty-fifth Landmark, that has stood as a binding force and protection to the other twenty-four, must give way if alterations fundamentally change even one of these Landmarks. Logically this must be so.

Have we come to "the parting of the ways?" Are we drifting from "our moorings?" Has the time come that the dignity to the enforcement of the Landmarks is no longer to be observed?—Masonic Tidings.

A.: L.: G.: D.: G.: A.: D.: U.:

Or.: de Ciudad Bolívar: 13 de Agosto de 1920. (A.: V.:)

Q.: H. **Tomás Perrot. - Salt- Lacke.**

La Resp.: Log.: ESTRELLA DE ORIENTE N° 31, experimenta el más alto placer en participaros que, la Muv Resp.:

GRAN LOGIA SIMBOLICA DE ORIENTE

en los Estados Unidos de Venezuela,

ha fijado el día 14 del presente mes, a las 7 p. m. para efectuar solemnemente la consagración del nuevo Tall.: y así mismo para instalar sus funcionarios.

La Resp.: Log.: ESTRELLA DE ORIENTE N° 31 se complace en invitaros para que realicéis con vuestra presencia los actos que con el ceremonial litúrgico, se celebrarán en el Temp.: Masón.: de este Or.:, propiedad de la Resp.: Log.: ASILQ DE LA PAZ N° 13.

Servios aceptar nuestro frat.: sal.:

El Ven.: Maest.:

P. LUCCHESI.

P.: M.: Gr.: 31.:

El Secret.: G.: S.: y T.:

ALFREDO MASSABIE LEZAMA

P.: M.: Gr.: 18.:

ARE YOU HONEST?

The very first step in Masonic initiation should be carefully studied, and not lightly answered. Before entering upon the ceremonies, every candidate declares upon his honor that: "He is unbiased by friends, uninfluenced by mercenary motives, and prompted by a desire for knowledge and a wish to be serviceable to his fellow-men, and with that sole object, solicits the mysteries of Masonry and promises to conform to the laws and customs of the Fraternity."

It is a sad commentary upon the honesty of men to state that a vast number, at their very outset in their career, perjure themselves, and with a lie on their lips fall entirely to comprehend the Institution and in consequence bring disrepute upon themselves. Men who would scorn to defraud or cheat their neighbor, yet will defraud and

cheat themselves by knocking at our doors for the influence, standing, trade—if not graft—that they vainly hope to gain through the connection. Fortunately, in most cases, they fail in their designs, and are soon stripped of their sheep's clothing.

Brethren, be honest with your own heart and study and follow the true end and purpose of the Fraternity, which is "to be wiser, better, and consequently happier."—"Square and Compass."

They had lost their way in their new and expensive car.

"There's a sign, dear. Are we on the right road?"

With his flashlight he read: "To the Poor-house."

"Yes," he answered. "We're on the right road and we didn't know it."

THE UNIVERSAL FREEMASON.

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EDITORIAL.

FRATERNALISM.

In most all fraternal organizations
there are three distinct grades of mem-
bership, tersely termed "quality," "mix-
mality," and "commonality." The last
named are those who, as a very general
rule, are the bone and sinew of the
lodge, being present at the opening and
closing of the lodge, taking an active
part in all the affairs of the lodge,
working in season and out of season to
advance its interests, visiting the sick,
soothing the weary and helpless, and
when necessary attending to the burial
of the dead. As a very general rule it
is the "commonality" who become the
successful officers of the lodge and who

put "pep" into the degree work, who
pay their dues in advance in contradis-
tinction to many of the other two grades
who are more often in arrears than in
good standing.

The "mixmality" are those who at-
tend lodge once in a great while, who
are every ready and willing to accept
office in the lodge, and never have time
to learn the ritualistic work of the order
nor to become acquainted with its laws,
rules and regulations, and seldom at
lodge in time to be in their station at
the opening, and very often find some
urgent business that calls them away
from the lodge before it is closed.

"The quality" are that class of mem-
bers who because of their wealth or
position in life consider that they are
ornaments of the lodge and usually are
very poor attendants and are seldom
present excepting when there be a good
oportunity of playing to the galleries
by having their names published in the
local press as being a dignitary of some
note in the lodge. As office-bearers they
very seldom become a success, being too
high and too mighty for their positions
in lodge, and they somehow scrape their
way through to the end of the term,
gaining the honors which they have not
earned.

Our experience has been that to
make a successful lodge, one that will
be of some real benefit to themselves
and the community in which they exist,
then, let your lodge be composed prin-
cipally of the "commonality."

THE A. M. F.

The American Masonic Federation is
making great progress, progress even
beyond our most sanguine expectations,
and requests are coming in from many
different states of the Union to have
lodges of Universal Masonry estab-
lished, and during the month of Sep-

member Dispensations have been granted to Lodges in Rockford, Ill.; Kensington, Ill.; Chicago, Ill.; Wallingford, Conn.; Bakersfield, Calif., and BB. of her Rites have quite a few applications for lodges to be healed into the M. F., and so the good work keeps going right along, and this is as it should be.

THE GRAND MASTER MASON.

The Grand Master Mason Bro. Matthew McBlain Thomson arrived in New York on September 15th on his return from Europe, and while he would be glad to once more be at his home in Salt Lake City, yet he has so much work to do in the order that it is most probable that he can be back here before the 15th of October.

EASTERN STAR VISITOR.

During the latter part of the month of August we had the pleasure of a visit from Sister Florence Hartshorn, Associate Matron of St. Johns Chapter No. 4 of the Eastern Star of Philadelphia. Sister Hartshorn while here met with the Sisters of Lodge Heather-Bell of Salt Lake City, and endeared herself to every member with whom she came in contact by her personality, amiability and fraternal enthusiasm. She visited here for three days, and all here thought her stay was all too brief. She left Salt Lake City on the 28th of August for California to her home. We wish her Godspeed wherever she may be.

Anachronistic.

Waiter (observing diner's dissatisfaction)—Isn't your eggs cooked long enough, sir?

Diner.—Yes, but not soon enough.—
Magnumati Western Christian Advocate.

THE GRAND MASTER MASON TRAVELS.

July 30th (continued):

Bro. Marruzzi met us at noon and we had dinner together and he said that he would return in the evening. In the evening while waiting for Bro. Marruzzi in the hotel lobby we met one of the BB. of the Charleston Grand Orient and had a pleasant conversation. Bro. Marruzzi met us at 7 p. m. and remained with us until we left at 9:45. July 31st:

On Saturday we passed the day on the train, which lost time all along the way until, in Genoa, we were four hours late, and by the time we reached Modena, the frontier, we were eight hours late. We had the usual bother passing the customs, French to get in, Italian to get out. Being so late, the regular train for Paris which we should have gotten, had left, and we had to take another going by way of Lyons. This made us nine hours later in reaching Paris, and we were charged 21 francs extra. On reaching Paris we took a taxi from the Gare de Lyon, where we arrived, to the Gare St. Lazare, from which we were to leave, and we put all our grips, except what we absolutely needed, in the left luggage office; then we went to a hotel, where we washed up and had supper, both of which we needed badly, as we had then passed two nights and two days on the road. The hotel was the most reasonable that we had on the Continent.

In Italy we found fewer people who spoke English than we did in France, and the Italian people feel as though they had gotten the worst end of things in the peace arrangements. They feel particularly sore about President Wilson, saying that it would have been good for Italy if Columbus had never been born.

In France the feeling is not more cordial, but they can take their revenge on the American tourists who are flocking there by the thousands to view the battlefields, an opportunity that Italy lacks having.

Passport restrictions are excessively and ridiculously oppressive, especially in getting permission to leave, and seem to be made with the express intention of draining the tourist of his last cent before letting him go. The countries where the passport restrictions hurt least were Holland and Switzerland. The country for which we felt most sorrow was Italy. Poor Italy, suffering under disadvantages that none of the other allied powers do, devoid of mineral resources and raw material, she has to import so much, and has so little to export.

August 1st:

Sunday, August 1st, we had hoped to spend this day in Scotland with our ain fowlk, but Providence in the shape of the Continental railway system interposed, and the anniversary of our wedding day was spent by Bro. Spilmer and ourselves in solitary state.

August 2nd:

Monday, August 2nd, Bro. Spilmer left us to go to Holland, and Mrs. Thompson and myself left Paris at 4:30, arriving at Havre at 7:15. Here we had the longest time to wait to pass the customs of any place before, and it was 11 p. m. when we got on board the boat, too late to secure a berth, and we had to remain on deck all night. There were two young Americans in the company and they got us blankets and Mrs. Thompson got a whole bench (soft side of a plank) to herself and we passed the night somehow, arriving in Southampton about 7 in the morning.

August 3d:

Tuesday, August 3rd. In Southampton we again had the usual trouble pass-

ing the customs, and were delayed that the train missed on connection with the morning train for Scotland. On arriving in London we once took taxi from the depot we got at, to St. Pancras, from which we went to leave, and left all our baggage in the left luggage office and then went to dinner. We had been fed up on London when we were there before going to the Continent, so the time hung very heavy on our hands. We went to a picture show, and that helped to pass some time, and the rest we managed to kill until 8:30 p. m., when we got aboard the train and secured seats. The train left at 9:15, so we had another all-night session, arriving at Kilmarnock at 7 a. m. I had wired to Bro. Jamieson from London telling him what train we would arrive on at Kilmarnock, but he was away on his holidays, and his son met us on the platform and gave us his father's address and a parcel of letters, some from Bro. Perrot and one each from my daughters, Lola and Alice; also some to be forwarded to Bro. Spilmer.

As we had no further business at Kilmarnock, we managed to get back on the train in time to get a seat and go on to Glasgow, where we arrived shortly after 8 a. m., and put up in the same hotel (The Bradford) where we stopped when last in Glasgow. After a good wash-up and breakfast I went to the nearest telegraph office and sent a wire to Bro. Jamieson, giving him my address, as I understood that he had other mail for me, and also a cable message to Bro. Perrot. We then retired early in an effort to make up for lost sleep. Oh, how often this last two weeks have we wished we had the good old American Pullman sleeper, as in fact we have wished for many other American things.

August 5th:

Thursday morning, August 5th, we went to the Kelvin Grove Museum and

Bro. J. McNaught Campbell, Secretary of the Provincial Grand Lodge of Glasgow, and had a long talk with him over old times. I found him much changed in appearance, more like his father (who also was a prominent figure in Scottish Masonry) was fifty years old when I knew him first, but then he told me that he was now 70 years old, and one cannot remain young all the time. We retired early again in an effort to make up for lost rest and sleep.

August 6th:

Friday, August 6th. I had a fairly busy day, as I went in the morning to the R. W. M. of the Lodge of Glasgow, St. John, but he was away on his holidays (everybody seems holidaying at present), so I called on Bro. Larrier, manager of George Kenning's regalia establishment, and spent an hour talking over old times and of my trip to the Continent and its results. It is astonishing how little the Masons of Europe (even those who are in a position to know) know of affairs outside their own jurisdictions. In the afternoon I called on Bro. William Dalglish, who was a prominent member and worker in the Earl Grand in the old days, and was associated with me in the publication of the "Scottish Freemason," for which he was advertising agent over thirty years ago now. He was glad to see me again, as I was to see him, and he gave me all the news of matters Masonic that had transpired since I saw him last, ten years ago now, on my last visit to Scotland. I found among other things that the Order of the Eastern Star was making headway, but of the Adoptive Rite the knowledge was confined principally to members of the Provincial Grand Lodge. On this subject I intend to write an article for the magazine when I return home.

August 7th.

On Saturday, August 7th, I spent the

forenoon in the Public Library hunting up data for an article I intend to write on Scottish Masonry. In the home of Scottish Masonry. We felt so far recuperated that it was 10 p. m. before we went to bed, the latest since we arrived from the Continent.

August 8th:

On Sunday, August 8th, this day being the usual Scottish Sunday, or as the older people loved to term it, "the Sabbath," everything dead quiet, the only people moving around were those either going to or returning from church. We tried to find out where our own church met, even wired to Liverpool to find out, but without success, so we never left our hotel all day.

August 9th:

Monday, August 9th, still wondering when I should get a reply to the cablegram sent to Bro. Perrot, but no word yet. I again spent some time in the library hunting up data for my article on Masonry in Scotland, and in the afternoon went marketing with Mrs. Thomson, buying presents for the folks at home, a job requiring much thought and planning, as our resources are getting so low that we must practice strict economy, cable home for more money, or else be left stranded at the last. One good thing, we have our train and ocean fares paid, so that we can get back to New York.

August 10th:

Tuesday, August 10th, was like many of David's Psalms, "another of the same," but enlivened in the evening by a visit from Bro. Jamieson, who brought me some mail from America, one letter each from my daughters, Lola and Alice, and some from Bro. Perrot; also some to be forwarded to Bro. Spilmer. This, with the batch sent on Saturday by Hugh Jamieson, brought all my American mail up to date. I also had a letter from Bro. Spilmer from

Holland telling me of his arrival there; and also we had a letter from Ayr telling us that a room in a private house had been engaged for us there at a cost of one pound and five shillings per week. This was cheering news, as it will reduce the expense bill somewhat. August 11th:

On Wednesday, August 11th, we went to Stonehouse as per previous arrangements made by me to meet the BB. of the Lodge there of which I am an honorary member. It seems that they had got a copy of the circular letter sent out by David Reid, and they wanted me to give them an explanation. I told them that nothing would give me greater pleasure, that I was compelled to remain in Scotland for a month yet, waiting on a boat, and that I could not employ my time better than in addressing the Scottish BB. on these and kindred subjects. It was therefore arranged that as soon as the R. W. M. got back from his holidays (in about another week) that a special meeting would be called and that I would give them a talk. I got a special copy of the ritual of the A. & P. Rite. It had been the property of Clyde Duncan, a prominent member of the Rite thirty years ago, and was sold among other parts of his library after his death. This will replace the one I loaned to Bro. Haines and got lost after his death. I secured a splendid copy of the original edition of Gould's History, which is now getting to be very scarce.

August 12th:

On Thursday, August 12th, we returned from Stonehouse to Glasgow and spent the day as best we could. We would have left for Ayr, but had to wait over for our laundry and could not leave until we got the same. We got our hotel bill; it was only six pounds sterling.

Friday, August 13th:

Still no response from my cablegram and I am still wondering if Bro. Perrot with his usual ingenuity has misread my cablegram; I hope not, because it was important.

At 2:15 p. m. we left for Ayr and found the room that had been engaged for us to be a very good one and at a price reasonable.

Saturday, August 14th:

On Saturday, August 14th, I received some letters from Salt Lake City that had been waiting for me for some time, and sent away some letters giving my present address; also wrote to Bro. Spilmer.

August 15th:

On Sunday, August 15th, there was nothing of importance excepting that I met a number of the old members and arranged to meet with more of them on Monday night.

August 16th:

On Monday, August 16th, I got a letter from Bro. Spilmer enclosing mail that had been sent to Switzerland from Salt Lake City, one from my daughter Alice and some from Bro. Perrot; also I got a letter from Bro. Walker inviting Mrs. Thomson and myself to go there on Wednesday and meet with some of the BB. In the evening I met, as per arrangement, with Bro. Anderson and other BB. of the two lodges here and Bro. Jamieson came down and brought some more mail that he had just received from America and from Switzerland. I made arrangements to meet and speak with some of the BB. of Ayr on Saturday.

August 17th:

On Tuesday, August 17th, I spent a few hours in the library hunting for data for the magazine. The weather was bad all day, incessant rain, and we were confined indoors.

August 18th:

On Wednesday, August 18th. In the early forenoon we went to Newmilns, where we remained until 6 p. m. I arranged with the BB. there to have meetings of the N. G. L. and Grand Council in Ayr on Saturday, the 28th. On our way to Ayr we stopped off at Inarnock and met Bro. Jamieson, who gave me letters from Bro. Kowalski telling me that he was leaving New York for Los Angeles, California; also a letter from Holland.

August 19th:

On Thursday, August 19th, I got a letter from Bro. Tait of Belfast, Ireland, in reply to one that I had written to him last week, and he told me that he was leaving for the U. S. A. in a few days time. The balance of the day I spent in writing letters.

August 20th:

On Friday, August 20th, I wrote letters to BB. Jamieson and Walker of Inarnock and Newmilns; also to one in Switzerland, sending to Bro. Walker the K. T. Rituals that I had promised him, and to Bro. Palermo (G. M. of Italy) the Shrine and Craft rituals, and Bro. Zanni the Craft rituals. I also wrote to Bro. Perrot, sending him my diary to date and replying to a letter received from him. In the evening I met with several of the BB. and learned that owing to Lodge St. James being on a picnic on Saturday (which had been forgotten when making the other arrangements) the projected meeting for that date would have to be postponed. And it was arranged that meetings of Ayr Encampment and Ailsa Council should be held the next Friday night, when a class of Candidates would receive the degrees so that they could be present at the meeting of the Grand Encampment and Council the next Saturday. It was also arranged that I would meet with the Masonic Burns Club on Tuesday, September 1st,

and give them a talk on Burns as a Mason, and Masonry in general.

August 21st:

Saturday morning, August 21st, I spent in writing and in the afternoon got a wire from Bro. Jamieson telling me that he had sent an express parcel, and, on getting this, I found it contained the portraits of the delegates at the Congress and some letters from America, and one being from Bro. Perrot; also one from Bro. Thomas Houston of Vancouver, B. C., telling me how well they were getting on there and that they expected to have a visit from me on my way home. This is also mentioned by Bro. Perrot, and I suppose I will have to go, but I think that I have been from home long enough and deserve a rest. There was also a very interesting letter from Bro. Dr. Brown of Boston. I had an engagement to meet some of the BB. in the evening but was prevented from doing so, owing to a breakdown of the engines or a steamer on which Mrs. Thompson and I were taking a pleasure trip around Ailsa Craig, which kept us four hours late.

August 22nd:

Sunday, August 22nd, was a beautiful day and Mrs. Thomson and I went walking, covering a distance of at least six miles.

August 23rd:

Monday, August 23rd, it was raining, but it did not matter much to me, as I have more than enough writing to do that will keep me busy all day. I wrote letters to BB. Perrot, Kowalski, Houston, and quite a number of BB. in New York, New Jersey, Connecticut and Massachusetts; also to Bro. Dr. Brown of Boston; also wired to Bro. Spilmer reminding him to attend to having his berth on the "Olympic."

August 24th:

On Tuesday, August 24th, there was nothing done of any importance ex-

cepting sending out a number of post-cards to America and writing a few letters.

August 25th:

On Wednesday, the 25th, I received a wire from Bro. Hiltner telling me that the seal would be ready by Saturday and asking where to send the charter. I had just written to him the day before on the same subject; also I had a letter from Bro. Walker with a rough drawing for the proposed I. M. F. diploma. It was very good, but in some things thought it could be improved, so I made some alterations and suggestions and returned it to him, urging haste in getting the finished drawing.

August 26th:

On Thursday, August 26th, I received a letter from Bro. Splimer enclosing his steamship ticket, which I forwarded to Glasgow for attention; also I had a letter from Cook's Agency advising that we would have to be aboard the ship no later than 10 a. m. on the day of sailing.

August 27th:

In the evening of Friday, August 27th, I met with Ayr Encampment No. 3, Knights Templar, and with the exception of some three or four, all of the Fratres were new to me. Bro. Jamieson from Kilmarnock was down to assist and we gave the degrees to a class of nine, and afterward opened Colla Council No. 1 of Kadosh and obligated the same class to that degree. It was a big night's work and I would have preferred to have taken two nights for the work, but the Fratres wanted me to do it, and were afraid that there might not be another meeting before I left for America.

August 28th:

On Saturday, August 28th, we had a series of meetings lasting from 3 to 10:30 p. m. First we had a meeting of the Early Grand Mother Encampment,

when quite an amount of business was transacted. As a compliment to me seeing that it was so long since I took part in an election of Grand Encampment, it had been arranged that the election which should have taken place three weeks later on Holy Cross day should be held at this time. Bro. Anderson of Ayr was elected Grand Master; Dalglis of Glasgow, Deputy Grand Master; Sloan of Auchinleck, Grand Marshal; ———, Grand Captain General; Jamieson of Kilmarnock was re-elected Grand Recorder, with Hugh Sloan as his assistant, and William Young as Grand Treasurer, with William Young Jr., as assistant. Quite an ovation was given Bro. Young as being the oldest Knight Templar living. The thanks of Grand Encampment were voted to me for the interest I had taken in the Early Grand.

After the Grand Encampment was closed, a special session of the Grand Council was held, with a goodly number of Councils represented, and as no other business could be done than that for which the meeting was called, that being to receive me, the Fratres passed the time in instruction, plans for future expansion and work, and reminiscences of old times. All were enthusiastic in the work and encouraged with the success that had attended it during the past few years. The old charter of Ayr Encampment excited considerable interest, being 120 years old. After an agreeable two hours spent the Council closed until St. Andrew's day, when the election and annual meetings are held.

August 29th:

On Sunday, August 29th, being a day of sunshine, Mrs. Thomson and myself went gathering heather to take with us as souvenirs to America, and in the evening dined out with friends.

August 30th:

On Monday, August 30th, received a

package from Bro. Jamieson enclosing letters from Bro. Perrot, and as one of them is dated August 13th, I guess it will be the last one I shall receive from him before leaving Scotland for the U. S. A.; also I got Bro. Spilmer's steamship ticket receipted.

August 31st:

On Tuesday, August 31st, I met with the Masonic Burns Club and spoke to them on the subject, "Burns As a Man, Poet and a Mason," taking advantage of the opportunity to give a talk on Masonry in general and Scottish Masonry in particular. The talk was well received, and I believe will renew their ardor in the cause of Universal Masonry.

September 1st:

On Wednesday, September 1st, I received a letter from Bro. Spilmer saying that he would start in a day or two for Southampton. In the afternoon we made farewell visits to quite a number of friends, and in the evening I met with Ayr Encampment and Colla Council and initiated three and gave them instruction in the work, that making twelve in all that I put through for them.

September 2nd:

On Thursday, September 2nd, we left for Glasgow at 10:10 a. m., and went to the Bradford Hotel, where we had stopped at before. It was another of the wet days that we had so much of, but we went to the U. S. Consul to make sure about our tickets and passports, and to Cook's Agency on the same business, and made some purchases.

September 3rd:

On Friday, September 3rd, we passed the day principally in making purchases and waiting for the night to come.

September 4th:

On Saturday morning, September 4th,

we went to the depot and had our baggage sent in advance to Southampton. This saves us a lot of trouble, as it will go direct to the boat; then Mrs. Thomson went to Stonehouse, and I went to Kilmarnock, where I had a meeting with the Officers of the Encampments and Councils and the 33rds; to the officers I assisted in giving the Installed Degree, and gave the 33rd to three and the Knight Grand Cross to four, and spent some time in instructing them. I found two of the Frates there who were older members than myself, FF. Steel and Young. Bro. Jamieson gave me letters that had just arrived from Bro. Perrot and Bro. Marruzzi, and a blank copy of the I. M. F. Charter sent by Bro. Rolf Merlitschek of Zurich. I got the loan of Burnes' history of the Knight Templar, which I think would be nice to reproduce in the Magazine, and a sketch of the Knights Hospitalliers in Scotland, which will also be interesting to the BB.; also I got from Bro. Walker of Newmilns the finished drawing of the proposed form for the I. M. F. diploma, and I am highly pleased with the design and have had photograph copies made for the use of the other members of the committee. I arrived in Glasgow a little before 9 p. m. and found that Mrs. Thomson had just returned a little while before me.

September 5th:

On Sunday, September 5th, I spent the whole fore-part of the day writing letters and in the afternoon had dinner with Bro. Dalglish.

A REAL CHICKEN

Miss Susan Biddy was a welcome caller at the Banner office. She laid a double-yolked egg and a poem on ye editor's desk.—Jamesville Banner.

With Our Exchanges

SHOULD A LODGE OPEN IN EACH DEGREE?

(Excerpt from Masonic history written by "Mitchell" nearly seventy years ago and which is as true today as when written.)

As there are many young Masons, and some old ones, who are not familiar with the history of Masonry, and the changes which have, from time to time, been made in what are called the non-essentials of our ritual (Local Rite Rituals), we will briefly state some historical facts in connection with our opinion upon the subject, embraced in the inquiry of our correspondent.

Formerly, all the ordinary business of a Masonic Lodge was transacted in a Lodge of Entered Apprentices (and is now excepting among Local Masons of the U. S. A.). Ballots for admission to membership, or for the mysteries of Masonry, were taken in the first degree, and, of course, all Entered Apprentices were privileged to vote; nay, more, were required to vote. Applicants for the Fellow Craft's degree were balloted for in the Fellow Craft's Lodge, and all Fellow Crafts voted. Applications for the Master's degree were at one time made to the Grand Lodge of England, or to the Grand Master, who caused a Master's Lodge to assemble, and ballot for the candidate; but as early as chartered Lodges were authorized to confer the third degree, the ballots took place in the degree applied for, and all the members voted. That this was the usage in England and the United States until recently, will not be questioned, and, we believe, such is now the usage in England. That such only is in accordance with the genius and intention of Masonry, we do not for a

moment doubt. A man petitions for membership with the Fraternity, such is the language laid down in all the old works, and still in use; and is it no mockery to grant the prayer of the petitioner, initiate him, and then tell him that he must take two more degrees before he can become a member of the Lodge? Now we hold, that an Entered Apprentice is a brother Mason, and, as such, has as much right to keep out by his ballot, a bad man as a Master Mason has. Deprive him of that right and you may take in a man who will drive an older Entered Apprentice away from the Lodge, and from advancement. Such is not the spirit of Masonry. On the contrary, it seeks to protect and defend the brethren against all intruders and improper persons, whose entrance might disturb the harmony of the Lodge; in short, Masonry prefers the fins—the members—the brethren.

So long as the foregoing usage remained in force, it was the general, if not universal practice, to open a Lodge of Entered Apprentices, do the business or work, if any, of that degree, and pass from that by opening a Fellow Craft's Lodge, and if a Master's Lodge was required, then raise to the sublime degree of Master Mason, and when all the business and work was done, the Lodges were all closed in due form; first the Masters', then the Fellow Crafts', and then the Entered Apprentices' Lodge, and all in peace and harmony, before nine o'clock in the winter, or ten o'clock in the summer.

About the time of the rage of anti-Masonry in the East and North, when thousands basely deserted their standard, or were known only to acknowledge themselves Masons in a whisper, various schemes and devices and non-essential changes were proposed, among which which it was gravely suggested, that all members of Lodges should be Master

Masons, that the business of the Lodge should be done in the third degree, which would require that all applicants on visit, should prove themselves to be Master Masons. In some jurisdictions this system was adopted; in others, the good old way was adhered to.

Such was the condition of things when the Baltimore convention assembled in 1843, and undertook to produce uniformity in the work of Lodges, by chopping off all extraneous, or foreign matter, and restoring the ancient usage. Well, first and foremost, the "grave and reverend seigniors" decided that a Lodge of Entered Apprentices was no Lodge at all; that a Fellow Crafts' Lodge was a Lodge. And if they had done away with the necessity Masons have ever been under, of requiring a stranger to satisfy every Lodge he might desire to visit, and every Mason with whom he might choose to hold Masonic communion, that he had been made in a just and legally constituted Lodge of Entered Apprentices, Fellow Crafts, or Master Masons, as the case might be, the Baltimore Convention might, at least have enjoyed the reputation of being consistent. But this they did not do, and now we are told by those who undertake to underwrite all the Baltimore Convention did, that an Entered Apprentices' Lodge should not be called a Lodge, but the Lodge (Masters' Lodge) working in the Entered Apprentice's degree, and the same thing in reference to a Fellow Crafts' Lodge. The editor of the Boston Magazine was made the mouthpiece of the Convention, to proclaim its great achievements, by publishing a book (The Trestle Board), claiming to reflect the views of the Convention, and the above named contradiction comes to us from his pen, and, as the members of the Convention remain silent, we take it for granted that

he speaks "by the card." The same distinguished brother tells us that the Convention decided that a Lodge under dispensation was no Lodge at all; that is, they were a certain number of Masons acting under the authority of the Grand Lodge, with powers to open a Lodge in one sense, viz., to confer degrees, but that it is no Lodge, and, hence, they could not increase their number of members, having no power to permit any brother, not named in the dispensation, to become attached to the Lodge—not the Lodge, but the thing of the Grand Lodge. Now, if the Convention so decided, for the sake of consistency, they should have gone further, and told us not to suffer anyone made in a Lodge (thing) under dispensation, to visit a Lodge under charter, or hold any Masonic communion with brother Masons, for the rule is still in force which requires all who hail as Masons to give incontestable proof that they were made in a just and legally constituted Lodge of Masons.

We come now to the answer due to the inquiries of your correspondent.

Previous to the meeting of the Baltimore Convention, nearly all the lodges in the Western, Southwestern and Middle States, opened first upon the Entered Apprentice's, then upon the Fellow Craft's, and then upon the Master's and, they were all closed down, viz., first the Master's then the Fellow Crafts and lastly, the Entered Apprentice's. But the Baltimore Convention decided that, as there was but one degree in which the Masons at work could be called a Lodge, the Lodge could be opened directly, and closely directly. That the Masters' Lodge or Lodge of Master Masons could be opened directly, and when opened, it could dispense with that degree, and resume labor on the Entered Apprentice's or Fellow Craft's degree, for work only, and that the closing of

that degree closed the Lodge. The Convention further decided that Lodges might, if they chose, open up, that is, all the degrees, and close down as formerly; in other words, either would do.

Now, we have always been good-natured, and disposed to follow in the footsteps of wise counselors, and hoping, with all the evils then known of the Baltimore Convention work, that a greater uniformity would spring up, we readily gave in to it, not dreaming, however, that an Entered Apprentices' Lodge was no Lodge at all, or that a Lodge under dispensation was no Lodge. Since the report of our delegates, the Lodges in this jurisdiction have been at full liberty to open directly on the Master's degree and close the Lodge by closing the degree last working on. The same liberty has been given to the Lodges under the Grand Lodge of Illinois; and, hence, the Lodge spoken of by our correspondent had the right to close as stated.

UNKNOWN.

Friday evening, July 23, Englewood Commandery held a special conclave, and conferred the Order of the Temple upon three Red Cross companions.

During the evening a stranger presented himself in the Sentinel's room and attempted to pass by Sir Knight Kelly, when the following dialogue took place:

Sentinel Kelly: "Are you a member of Englewood Commandery?"

Stranger: "You bet I am! I'm a life member."

Kelly: "I don't know you; you'll have to be vouched for."

Stranger: "I don't know you either. Can any one vouch for you?"

Kelly: "I am Sentinel of Englewood Commandery; my name is Kelley."

Stranger: "Glad to meet you, Sir

Kelly. My name is Gene Skinkle, and while I never have been an officer of the Commandery, I've been a member for more than thirty years."

Kelly: "Have you anything to prove you are Gene Skinkle?"

Stranger: "You bet I have! I've a wife and five children, three grandchildren and these documents to prove it," and Gene unwound a case of Masonic Identification cards as long as your arm, covering everything from entered apprentice to Sovereign Grand Inspector General, 33d degree.

Then some one came along and introduced Kelly to Gene, and Gene registered and went in, and somehow the news got mouthed around that Gene had been stopped at the door, and there was lots of fun at Gene's expense, and he laughed with the boys.

The moral of all which is: That old members should come around once in a while and get acquainted with all new doormen.

Gene and Bert Swanzy had their picture taken together the following Sunday, by Mayo, to hang in the anteroom, so all future doormen can identify them by their picture.

Stay away a little while and nobody knows you and Kelly will keep you out.

Like Kelly will!

—"Temple Topics."

Two Irishmen were crossing the ocean. On the way over Patrick died. Preparation was made for the burial at sea, but the lead weights customarily used in such cases were lost. Chunks of coal were substituted. Everything was finally ready for the last rites, and long and earnestly did Michael look at his friend. Finally he blurted out, sorrowfully: "Well, Pat, I always knew ye were goin' there, but I didn't think they'd make ye bring your own coal."

WOODEN MASONS.

Grand Master Louis Black of Iowa has this to say of "Wooden Masons":

"Many a Mason who learns to roll the ritual trippingly from his tongue never dreams that behind its mystic words there lie concealed thoughts and meanings which it is well worth his while to discover. Such a Mason is apt to go through life mechanically mouthing ritualistic phrases like some ignorant devotee chanting a Latin litany of whose real meaning he knows little or nothing.

"It is one thing to be able to commit and recite a ritual, and quite another to know that that ritual has a meaning, and to know what that meaning is, and to let it make for wisdom, strength and beauty in our daily lives.

"Masonry has no use for a blind, stupid devotion vouchsafed her by wooden men who do not know why they serve her, but what she loves is the intelligent loyalty of thinking men who have a reason for the faith that is in them.

"She has clothed her lessons in mystic phrase, not for the purpose of having us learn a lot of strangely sounding words that shall forever remain for us empty and devoid of meaning, but for the purpose of making us think.

"Many recite the ritual as though it were some magical incantation, and for these the mere fact that they can not understand what they are talking about seems of itself to impart to the mysterious phrases a miraculous power. These men may make good machines, but they will never make Masons.

"The Mason who takes no time for thought and study—who neither ponders nor reflects, but merely memorizes—who does not dig and delve beneath the apparent meaning of the word to

WORKS.

If ever American Masonry comes to its own and becomes really a working part of the world-wide institution, it will be when Masonic knowledge is accounted for more worth than mere memorizing. When tried intelligence shall rule, when to be known as a Mason will be warranted by more than wearing of jewelry. As at present, copying after other organizations' methods and notions, what can we expect but the survival of the unfit and the rule of the mediocre?—"Square and Compass."

Wise Jimmy.

"Jimmy," said the fond mother to her eleven-year-old, "what became of that little pie I made for you as a treat yesterday? Did you eat it?"

"No, mama," answered Jimmy with a grin; I gave it to my teacher at school instead."

"That was very nice and generous of you, Jimmy," complimented his mother. "And did your teacher eat it?"

"Yes; I think so," answered Jimmy. "She wasn't at school today."—London Tit-Bits.

SOME DIFFERENCES

In England, a Mason can join as many lodges as he wants to providing he is able to pay the required fees and dues.

In the United States a Mason must resign (demit) from his lodge before he can apply for affiliation with another.

In England there is much formality in dress and in everything connected with a lodge meeting.

In the United States the lodges are more democratic.

The ceremony of conferring the de-

grees is much shorter in England than in the States and ritualistic perfection is not considered especially essential.

In comparison with the tests applied in the United States, little effort is made to examine and prove a visitor to an English Lodge. One invited brother asked for an examining committee on arrival at a lodge, and the Master in surprise said: "Why, you wouldn't have been invited here if the member of this lodge inviting you hadn't considered you all right. Go right in and make yourself at home."—The American Co-Mason.

LOYALTY TO LAND IN WHICH THEY LIVE

One thing is clearly shown in the teachings of the Masonic Fraternity, that they bid its members to be loyal to the land in which they live, and while it reaches out into a brotherhood, its principles today appeal to the world like they never did before. Masonic internationalism is not to take from love of country, but rather to add something to it, which is a true companionship under the broad principle of tolerance.

Can those who traduce Masonry truthfully say this? We are afraid not. A great church, so called, through some of its narrow minded zealots, frequently launch attacks against the Masonic Fraternity, but if those zealots would look deeply into the past history of their church, they would find that events had transpired, under the controlling influence of the church, which the principles of Masonry would never tolerate.—The Masonic Sun.

MASONIC PUBLICITY.

A few months ago The Builder reproduced letters from more than thirty prominent Masons throughout the coun-

try giving their opinions regarding Masonic publicity. Most of them believed that dignified publicity is desirable. But the great variety of opinions shown in that article from outstanding thinkers shows how impossible it is for all of us to think alike on any subject.

It is therefore not surprising to read a recent letter by a distressed brother who thinks a very imprudent thing is being done to give to the newspapers anything at all concerning the activities of Masons.

"Why," he exclaimed, "some even go as far as to publish the names of the initiates!" As if anyone at all could see the glaring wrong in that; whereas the editor—this is only our own opinion—sees no harm at all. What possible harm can there be in letting the profane know you are a Mason? If we become so secretive as that, well may the world look upon us with suspicion.

Excepting, of course, the esoteric work, the more familiar the profane are with the works of Masonry, the stronger and more useful will our institution become and the less opposition will it encounter.

Of course, there should be no boasting. There should be just the statement of fact, as should appear in all the other items of our daily and weekly newspapers.

PRINCIPLES. NOT POLICIES.

No set rules can be laid down for the conduct of the Master toward his brethren; he must study the personal equation of each member and act accordingly. He must rule with knowledge, firmly, consistently, fairly and discreetly, yet with that spirit of generous humility so engaging in one wielding authority.

His example of fraternal forbearance and affection will inspire his brethren

to emulate, his junior officers to imitate, his ideals of brotherhood, thus steadily promoting the true spirit of fraternity, equality and morality, which are the bedrock of Masonic harmony and the clearest exposition of its mission: Masonic Standard.

OUR INDIANS AS MASONS.

That the American Indians were in any way connected with the Order commonly called Freemasonry, except as they have been initiated into our present-day fraternity, or knew anything in reference to its mysteries, except those which are general and with which they might by a natural coincidence have become familiar, finds little belief among modern Masons. Because a man has been instructed in some things which for the good of the tribe he ought to be veiled in, and because that instruction is imparted by steps and with peculiar ceremonies, does not imply that these are Masonic acts nor that the tribal instincts of preservation is so intended to be taken by those outside the tribe, or that the tribe became familiar with them by reason of connection with something Masonic.

All American Indians have an inter-tribal means of communication, known as the sign language. It is so graphic and comprehensive that two Indians, wholly unable to understand each other orally, may converse easily and with certainty in this language. In it are two signs that correspond with appreciable difference to two of the most important signs of Masonry, both in the degree of Master Mason. Remarkable as it may be, the meaning of these Indian signs is practically the same as their Masonic counterparts, one being concrete and the other more or less abstract.—Virginia Masonic Journal.

LEXICON.

Series: 41, Priestly Order of the Temple, or House of Holy Wisdom. 42, Priest of the Sun. 43, Priest of Eleusis. 44, Master of the Royal Secret or Mother Word. Purple Series (official): 45, Companion of the Council. 46, Knight Commander of the Council. 47, Grand Commander of the Council. After the amalgamation of the Early Grand Royal Arch Chapter of Scotland with its younger offshoot, the Supreme Grand Chapter, the Grand Council of Rites decided to rearrange the degrees of the Rite, omitting those which were not under its direct control, therefor the Early Grand National Scottish Rite has been arranged since then as follows: Blue, or Craft Masonry, under the control of the Grand Lodge being the three great degrees of St. John's Masonry, E. A.; F. C. (with the Mark) and M. M. (with the Installation to the Chair). Under the Control of the Grand Council of Rites.

The Red.

4, Royal Ark Mariner; 5, Master Mark; 6, Jacob's Wrestle; 7, Secret Master; 8, Perfect Master; 9, Master Through Curiosity; 10, Provost and Judge; 11, Superintendent of the Building; 12, Grand Architect; 13, Master of the Royal Arch; 14—Perfect Mason of the Secret Vault.

Green.

15, Excellent Mason; 16, Super-Excellent Mason; 17, Prince of Jerusalem, in two points: 1st point, Kt. of the Sword; 2d point, Prince Mason.

Black.

18, Knight of the Rosy Cross of St. Andrew; 19, Knight of the East and West; 20—Order of the Scarlet Cord; 21, Order of Brotherly Love; 22, Prince of Babyloyn; 23, Priest of the Sun; 24, Priest of Eleusis; 25, Knight of Death; 26, Knight of the Brazen Serpent.

Second Series of the Black.

27, Knight of Rome and Constantine;
28, Knight of St. John; 20, Knight of
the Sepulchre; 30, Knight Kadosh.

White.

31, House of Holy Wisdom, or Priestly
Order of the Temple; 32, The Mother
Word or Royal Secret.

Purple.

Inspector General, Commander of the
Councils.

El Shaddai—A Hebrew word mean-
ing "The Almighty," used in the degree
of Excellent Mason, and the Installed
degrees of the Royal Arch.

Elu—Elected—The name given to
certain degrees in the Rites of Conti-
nental origin, but unknown either in
the English high-grade system, or in
Scottish Masonry as the event to which
they refer, and the consequence thereof
are fully consummated in the third de-
gree of the English and Scottish sys-
tems.

Emanuel—(Hebrew, God with us)—
Used in the Knight Templars and Rosy
Cross degrees.

Embassy—The embassy of Zerrubabel
and his companions to the court of Da-
rious (Josephus, Antiquities of the Jews,
xi. 3; Ezra, iv. 23; Haggai, i. 1-14. ii. 1)
is referred to in the 16th degree of the
Scottish Rite, the 9th of the Antient
and Primitive Rite and also in the Red
Cross Degree of the American Rite.

Emblem—Usually applied to the par-
ticular badge of a degree, e. g., the Com-
pas and Square in Craft Masonry. The
Triple Tau in the Royal Arch. The
Crowned Cross and the Pelican bleeding
its breast to feed its young in the Rosy
Cross. The Black and White Eagle in
Kadosh.

Emerald—The third stone in the sec-
ond row of the High Priests' breast-
plate, assigned to Judah.

Emergency—Lodge of — A special
meeting called by the R. W. M. of a
lodge for some special purpose, of such
meetings "due and timely notice should
be given to all the BB.," or in case of
urgent need, "to as many as can be con-
veniently called together." At an
emergency meeting no business can be
transacted but that for which the
meeting was called, which business must
be clearly stated in the notice calling
the meeting.

Emeritus—Applied to a Past Officer
of Supreme Council and Grand Encamp-
ment, an emeritus member has the
right to speak upon all subjects coming
before these bodies, but not the right
to vote.

Eminent—The title of the Commam-
der of an Encampment of Knights Tem-
plar or of a Council of Kadosh.

Emperors of the East and West—This
title was assumed by a high degree or-
ganization established in Paris in 1758
whose members styled themselves "Sov-
ereign Prince Masons," "Substitutes
General of the Royal Art," "Grand Su-
perintendents and Officers of the Grand
and Sovereign Lodge of St. John of Je-
rusalem." Their Ritual embraced twen-
ty-five degrees, the first nineteen were
the same as the Franco-Scottish Rite,
20, Grand Patriarch Noachite; 21, Key
of Masonry; 22, Prince of Lebanon; 23,
Knight of the Sun; 24, Kadosh; 25,
Prince of the Royal Secret. This seems
to have been the first successful attempt
to classify and gather under one head
the original Scottish Degrees imported
into France, together with the degrees
subsequently invented there and make
of them a "Rite" under the title of "Rite
of Heredom" or "Rite of Perfection."
This rite taken later to the French West
Indies by Stephen Morin (see under
separate head) and by his initiates to
the U. S. A., was the foundation on

which the Charleston Rite (falsely called Scottish) was built.

Emanah—(Hebrew for Faith, Firmness, Truth)—Used in the mysterious ladder of Kadosh.

Encampment—The title of an assembly of Knights Templar, used by them since the dispersion of the Order in 1314 as signifying their lack of a permanent abiding place.

Encampment, Field of—The technical name for the meeting place of an Encampment of Knights Templar. All official documents issue from the "Field of Encampment."

Encampment, Regional Grand—The Scottish Knights Templar in the U. S. A. are governed by a Regional Grand Encampment chartered by the Early Grand Mother Encampment of Scotland. The Regional Grand Encampment is composed of the Commander; Marshal and Captain General of each Daughter Encampment Knights Grand Crosses and Emeritus members.

England, Masonry in—Were we to believe the English writers of the 18th and 19th centuries, we would seek the genesis of English Masonry in the 9th and 10th centuries, and find Anglo-Saxon Kings and Princes as Patrons of the Craft. Discarding these and other pious frauds by which the brethren sought to enhance the merit of the fraternity by giving it fictitious age, and separating fact from fable, it is certain that Masonic lodges existed in England in the 17th century though in an unorganized and inchoate state, no authority was sought, or indeed deemed necessary to hold lodge meetings, and no records of such meetings were kept, except in some few isolated cases in the north of England near the borders of Scotland, where the orderly methods of the Scottish Lodges were more or less followed. All that is known with certainty is that in 1717 there were four

Masonic Lodges in London which met in taverns and were known by the name of the tavern they met in; that the only authority they had was self-assumed and claimed by right of prescription. That on the Feast of St. John the Baptist, June 24, 1717, these four lodges met and constituted themselves a Grand Lodge and adopted the resolution: "That the privilege of assembling as Masons which had hitherto been unlimited, should be vested in certain lodges or assemblies of Masons convened in certain places; and that every lodge to be hereafter convened, except the four old lodges at this time existing, should be legally authorized to act by a warrant from the Grand Master for the time being, granted to certain individuals by petition, with the consent and approbation of the Grand Lodge in communication; and that, without such warrant, no lodge should be hereafter deemed regular or constitutional."

The Grand Lodge then formed seems to have kept no record of its proceedings, nor did until six years later, or if it did the records were lost, as the minutes of Grand Lodge commence June 24th, 1723. But little is known of those who engineered the 1717 meeting, and what is known is from the 1738 Constitutions of Dr. Anderson—who was made a Mason in Aberdeen, Scotland, and seems to have been the brains of the new Grand Lodge. The Grand Lodge of 1717 did not long have the field to itself, the BB. of the Lodge in York formed themselves into a Grand Lodge, which was short-lived and never had more than four Daughter Lodges. In 1751 a number of Irish and Scottish Masons refusing to countenance certain innovations introduced into the secret work by the 1717 Grand Lodge instituted a rival Grand Lodge which they named "The Grand Lodge according to the old institutions," subsequently

known as the "Ancients." Another, established in 1779 and lasting ten years, was a secession from the Lodge of Antiquity one of the original four lodges. A fifth was formed by Scottish Masons unable to reconcile themselves to the innovations of the 1717 Grand Lodge. This Grand Lodge existed from 1770 to 1775 and had four daughter lodges. It subsequently united with the "Ancients," leaving the latter and the Grand Lodge of 1717 (contemptuously termed the "Moderns") as rivals until 1812, when they united as the "United Grand Lodge of England."

At the union of the two Grand Lodges their separate work was fused where possible, where that could not be easily done, the distinctive points of both were preserved, e. g., the modern English work has three signs unknown to other jurisdictions, and has two forms of the substitute word. The drama of the third degree is not as elaborate as in the Scottish or Irish work, neither is the English form of lodge government as Democratic as in the other two.

Engraved Tablets. Used by the French Lodges to designate the Lodge minutes.

Enlightened. Applied in the last century to designate Masons as the Sons of Light. Old Latin diplomas usually began "Omnibus Illuminatus, i. e., "to all the enlightened."

Enlightenment, Shock of. Used at a particular part in the ceremonies of the Craft Degrees, the significance of which is explained in the lecture.

Enoch. The seventh from Adam, the son of Jared and the great grandfather of Noah. The name in Hebrew means the Initiated, Learned, Instructor. In the Bible but little is told of him save that he was so loved of the Lord that he was taken bodily to Heaven without passing through death, after living 365

years. In the degree of the Royal Arch Enoch is given as the preserver of the Ineffable Name in a manner shown him by the Lord in a vision.

Entered. When the Profane is first received in the Lodge he is said to be "Entered," a term like so many others used in Masonry, dating from the operative days when the Apprentice was "Entered" in the Lodge records as being indentured, or bound to a Master for a certain period to learn the trade. The ancient term in the Scottish operative craft was "Bookit."

Envy. The old operative charges particularly warn the B.B. against the sin of envy, thus: "None shall discover envy at the prosperity of a Brother," nor supplant him, nor put him out of his work, if he is capable of finishing the same."

Ephraimites. Descendants of the Patriarch Ephraim, described as being "a clamorous and turbulent people" whose jealous temper incited them to rebel against the balance of Israel under Jephthah, by whom they were defeated at the passes of the Jordan, referred to in the Fellow Craft Degree.

Eques. A Knight or member of an Equestrian Order. In the order names adopted by the "Strict Observance" and other Chivalric Rites of the eighteenth and early nineteenth centuries the word was used, i. e., Eques ab Aquila—Knight of the Eagle—Eques a Verite—Knight of Truth.

Eques Professus. Professed Knight. Eighth and last degree of the Rite of African Architects, also a degree in the Rite of Strict Observance.

Equilateral Triangle. Known also as the "Delta" referred to in the Ark Mariners degree, the Royal Arch, and more or less in all the degrees of the Lodge of Perfection.

Equivocation. The Masonic obligations are required to be taken without

sion, equivocation, or mental reservation. That is, to be taken exactly as they are given, meaning exactly what they say.

Esoteric Masonry. Inner or secret masonry, as distinguished from Exoteric Masonry, e. g., the ritualistic as distinguished from the monitorial part of our ceremonies.

Essenes. A Brotherhood or Order among the ancient Jews; by some writers an attempt has been made to connect them with the Masonic Craft, but the only connection they have succeeded in establishing is the fact that both had secret ceremonies in which instruction was given only to the initiated.

Esther. The second point of the star in the Adoptive Degree of the Eastern Star is dedicated to Esther and is called the Wife's point.

Eternal Light. Taught in the Master's Degree, as it is in all the ancient mysteries. The ancient symbol of Eternal Life is the Crux Ansata, a cross with the circle on the cross beam.

Eternity. Anciently symbolized by a serpent in form of a circle, with its tail in its mouth. The serpent coiled thrice thus is the form of the ring worn by a member of the 33d degree of the Scottish Rite. It also forms part of the Jewel of the Star of Sirius.

Ethics of Freemasonry. These are taught in the Fatherhood of God (in the sense of the Divine principle irrespective of name) and the Brotherhood of man (irrespective of Creed, Race or Nationality) and thus can conflict with no other system of ethics.

Euclid. The famous mathematician, mentioned in all the ancient charges but there is no ground to connect him with Masonry.

Eunuch. Some jurisdictions have held that a Eunuch could not be made a Mason, claiming that they were mor-

ally and physically inferior. This has never been held so in the Scottish Rite.

Euphrates. An Asian river, referred to in the degrees of the Prince of Jerusalem.

Eva. Used in the first degree of the Scottish Rite of Adoption.

She Could if She Would

She—I don't think it is right to say a woman can't keep a secret.

He—What makes you say that?

She—No woman ever tried.—The Widow.

LODGE DIRECTORY.

Lodge Alpha King Solomon U. D. St. Louis, Mo., meets first and third Saturdays of each month at 816 Olive street, Odd Fellows' hall, No. 2, at 8:00 P. M.; M. A. Wilson, R. W. M., 4576 Laclede Ave.; Ettore J. Giancola, Secretary, 2604 Dickson St., St. Louis, Mo.

Lodge Alpha Liberty U. D. Racine, Wisconsin, meets every Wednesday at Odd Fellows hall at 8:00 p. m., Wisconsin street, Racine, Wis.; R. W. M., Geo. Lowe, 1922 Grange avenue; Secretary, A. James, 1511 Packard Avenue, Racine, Wisconsin.

Lodge Eureka No. 119, Oakland, California, meets first and third Saturdays of each month at 8 p. m. in Union Carpenter Hall, 761 12th street. Secretary, J. E. Jones, 1613 8th street, Oakland, California.

White Eagle Lodge No. 127, New York City, meets second and fourth Thursdays at 8 p. m. at Grand Central Opera House, 67th street and 3d avenue. R. W. M., Adam Schyllinski, 15 Park Row; Secretary, Walenty Blelecki, 411 E. 5th street.

LODGE DIRECTORY.

Alpine Lodge No. 1, C. B., A. F. & A. M., Scottish Rite in the A. M. F., meets first and third Friday evenings, 8:00 p. m., at their hall, 1824 Central avenue, Los Angeles, Cal. All B.B. of the A. M. F. are cordially invited. L. P. Lea, Sec., 1824 Central avenue.

Lodge King Solomon No. 1, C. B., Washington, D. C., meets first Monday each month at 8:00 p. m. in Temple Hall, 1717 Pennsylvania Ave., N. W., Washington, D. C. Charles M. Carter, R. W. M., 1114 First St., N. W.; Eligh Smoot, Secretary, 2426 F St., N. W.

Provincial Grand Lodge (Symbolic), C. B. in the A. M. F., East of Washington, D. C. Henry C. Scott, Provincial Grand Master and President-General of Colored Branch, 521 21st St., N. W., Washington, D. C. Newport F. Henry, Provincial Grand Secretary and Secretary-General, 206 "P" St., N. W., B.B. Washington, D. C. Other Office-Bearers B.B. Thomas H. Harper, B. R. Snyder, Alex Dabney, Dan Williams, Mingo Saunders.

Lodge G. Garibaldi, No. 6, Salt Lake City, Utah, meets second and fourth Wednesday of each month at 8:00 p. m., Scottish Rite Masonic Temple, 161 South Second East street. R. W. M., Mark Cozzens, Midvale, Utah; Secretary, Wm. C. Mason, 161 South Second East street.

Lodge Heather Bell, No. 12, Scottish Rite of Adoption, Salt Lake City, Utah, meets each Monday in Scottish Rite Masonic Temple, 161 South Second East; Ethel Cozzens, Worshipful Mistress; Agnes Dust, Secretary, address 161 South Second East, Salt Lake City, Utah.

Lodge Golden Thistle No. 12 of San Francisco, Cal., meets first and third Tuesdays of each month at 8:00 p. m. California House (German House), Polk street, between Turk and Eddy streets. R. W. M., J. J. Enos.

Lodge Golden Star No. 15, San Francisco, Cal., meets first and third Wednesday of each month in California House (German House), Polk street, between Turk and Eddy streets. Harry Fieldhouse, R. W. M., 91 Elgin Park. Ed. A. Rower, Secretary, 141 John street.

Ionic Lodge No. 15, A. F. A. M., meets second and fourth Saturdays in each month at 595 Courtlandt avenue, New York City, N. Y.

Blue Ridge Lodge No. 16, A. F. & A. M. C. B. meets on the fourth Wednesday of each month at 88 Belville Ave. Newark, N. J. I. L. Evans, Secretary, 24 Spruce St., Passaic, N. J.

Lodge St. John No. 21, Los Angeles, Cal. Meets every Wednesday, 8:00 p. m. Flower Auditorium, 1720 So. Flower St. R. W. M., W. S. Alley, 201 East 45th street; Secretary, Herbert Fisher, 111 West Ann street, Los Angeles, Cal.

Golden Gate Council of Kadosh No. 29 San Francisco, Cal., meets every Friday at 8 p. m. in California House (German House), Polk street, between Turk and Eddy streets. Eli Gordon, Eminent Commander.

Lodge Caledonian No. 29, Tacoma, Wash., meets every Wednesday at 8:15 p. m. Tacoma Ave., at 8 p. m.; A. Nelson, R. W. M., 2117 Wilkinson street; S. Skarstrom, Secretary, 919 South Yakima Ave., Tacoma, Wash.

LODGE DIRECTORY.

Pacific Council of K. D. S. H. No. 35 Seattle, Wash., meets every first and third Saturdays of each month at Marine Temple, 1923 1/2 First avenue. Sobering F.F. welcome. W. S. Pulver, Eminent Commander, 1236 Taylor avenue; T. J. Engelstad, Chancellor, 607 Seventh avenue, Seattle, Wash.

Lodge Savoy No. 35, Chicago, Ill., meets first and 4th Mondays at 8 p. m., at 1223 Milwaukee avenue, Chicago, Ill.; Secretary, Nathan S. Klein, 2302 Potomac avenue.

Lodge Trinity No. 44, Seattle, Wash., meets every Monday at 1923 1/2 First avenue, at 8 p. m. W. S. Pulver, R. W. M., 1236 Taylor avenue; Paul Raden, Secretary, 2013 Second avenue.

Lodge Kilmarnock No. 57, Astoria, Oregon, meets every second and fourth Wednesdays at 8 p. m., in the A. O. U. W. hall, 9th street; Walter Kallunki, R. W. M., 124 West Commercial street, H. M. Lornsen, Secretary, 1609 Irving Ave., Astoria, Oregon.

Lodge Harmony No. 60, meets first and third Tuesdays at 8:00 p. m. at Masonic Temple, Redmond, Wash. R. W. M., George B. Martin, Falls City, Wash.; Secretary, K. R. McKenzie, Fall City, Wash.

Long Island Lodge No. 71, C. B. No. 2, in the A. M. F., meets third Saturday of each month at 8 p. m. in the G. U. O. of F. hall on Flanders Road, River Head, N. Y. C. H. Martin, R. W. M.

Lodge Fidelity No. 73, Rock Springs, Wyo., meets first Monday and third Thursday of each month, at 8:00 p. m. in Klondyck hall, Rock Springs. All B.B. of the A. M. F. are cordially invited. Secretary, C. M. Olson, box No. 3.

Viking Lodge No. 75, of Chicago, Ill., meets every Friday evening at 1223 Milwaukee avenue; R. W. M., Alexander Busch, 3129 Logan Boulevard; Secretary, Stanley Siniarski, 4136 School st.

Lodge Ogden No. 81, Ogden, Utah, meets every Wednesday at 8 p. m., No. 363 24th street, Ogden, Utah. George C. Wessler, R. W. M., 3050 Washington avenue; G. A. Muller, secretary, 2644 Washington avenue.

Lodge Rising Star No. 84, Sacramento, California, meet second and fourth Mondays of each month at 8:00 p. m., at Red Men's Wigwam, Tenth street, between "I" and "J". L. J. Walker, R. W. M., 1927 "E" street; M. J. Gastman, secretary, 1511 "F" street.

Lodge Rizal No. 86, San Francisco, California, meets first and third Thursdays of each month at 8 p. m. in California House (German House), Polk street, between Turk and Eddy streets. E. Barrica, R. W. M., 1133 Grant avenue; Lucio Losada, Secretary, 841 Broadway, San Francisco, Cal.

Lodge Fidelity No. 87, meets fourth Sunday each month, at Eagles Hall, at 2:00 p. m., Benld, Illinois. Steve Vigna, R. W. M.; Louis Daniels, Secretary, Box 230, Benld, Ill.

Lodge Alpha-Passaic No. 89 meets first and third Wednesdays at 8:00 p. m., Masonic hall, 653 Harrison street, Passaic, N. J.; R. W. M., Hyman Kramer, 335 Harrison street; Secretary, Charles Z. Newman, 133 West 113th St., N. Y. City.

Lodge Irving No. 100, Chicago, Ill., meets first and third Mondays, North Avenue Auditorium, 333 W. North Ave. Secretary, Alex Nelson Cillick, 6338 So. May street, Chicago, Ill.

LODGE DIRECTORY.

Lodge Justice, No. 104, Chicago, Illinois, meets first and third Wednesdays at 7:30 p. m. at 2754 Madison street; Fritz T. Hess, Secretary, 855 N. Larimer avenue, Chicago, Ill.

Lodge Beehive, No. 117, Salt Lake City, Utah, meets first and third Wednesdays of each month at 8 p. m., Scottish Rite Masonic Temple, 161 South Second East; Kay Wm. Chinn, R. W. M., 442 Edith avenue; A. J. Mechin, Secretary, 97 West 21st South, Salt Lake City, Utah.

Lodge Kilwinning No. 118, Sacramento, California, meets first and third Mondays at 8:00 p. m. in Redmans Hall, corner of Tenth between "I" and "J" streets, Sacramento. N. Jorstad, Secretary, 911½ K St., Sacramento, Cal.

Lodge Eureka No. 119, Oakland, Cal., meets 2nd and 4th Mondays at 8 p. m. sharp in Fraternity Hall, 7th and Pearlta streets, Secretary, J. E. Jones, 1613 8th street.

Lodge William McKinley, No. 121, Akron, Ohio, meets first and third Mondays at 7:30 p. m., on third floor, 325 South Main St.; C. E. Koons, R. W. M., 96 South College St.; A. E. Powell, Secretary, 83 Stone St., Cuyahoga Falls, Ohio.

Lodge Patria No. 123, Toledo, Ohio, meets every first and third Thursdays of each month at 8:00 p. m. in Pythian Castle, corner Jefferson and Ontario streets. R. W. M. Maryan Iwanski, 532 E. Strelcher street; secretary, Adam Solarczyk, 245 Palmer street, Toledo, Ohio. All BB. of the A. M. F. are cordially invited.

Lodge Dante No. 131, Cleveland, Ohio, meets every Thursday at 7:30 p. m. in Pythian Temple, 919 Huron. R. W. M., Fabio Di Santo, 10907 Grandview avenue; Secretary, Rosario Vaz, 3313 Scovill avenue, Cleveland, Ohio.

Lodge Hope No. 132, Bridgeport, Conn., meets first and third Saturdays at 8 p. m. at 1119 Broad St. R. W. M., F. W. Nowinski, 50 Prospect St., Wallingford, Conn.; Secretary, Zyg. Krysiak, 235 Thompson St., Stratford, Conn.

Lodge Balboa, No. 137, San Diego, Cal., meets every Tuesday at 7:30 p. m. at Liberty Hall, 9th and G streets. Louis C. Young, R. W. M., 811 Thirteenth street; Willis Alexander, Secretary, 608 B St., San Diego, Cal.

Lodge Bonnie Doon No. 138, A. A. S. R. (Symbolic), Vancouver, B. C., meets every first and third Monday of each month at 8:00 p. m. in O'Brien hall, corner Homer and Hastings streets. R. W. M., Tom Hughes; Secretary, Thomas Houston, 5217 Prince Albert St., Vancouver, B. C.

Lodge Atlas No. 139, San Francisco, Cal., A. A. S. R., in the A. M. F., meets second and fourth Tuesday of each month at 8 p. m., California House (German House), Polk street, between Turk and Eddy streets. Alexander A. Horton, R. W. M.; James Anastassion, Secretary, 1898 Sutter street.

Lodge Kilwinning No. 140, Canton, Ohio, meets 2nd and 4th Saturdays of each month at 7:30 p. m., Red Men's Hall, 134 Tuscarawas street, East. Wm. O. Klein, R. W. M., 1610 17th street. S. W.; Secretary, E. E. Davis, 2318 6th street, N. W.

THE UNIVERSAL FREEMASON

Volume XIII

November 1920

Number 5

OFFICE-BEARERS.

GRAND ENCAMPMENT OFFICERS OF THE TEMPLE AND MALTA IN SCOTLAND, ELECTED SATUR- DAY, 28 OF AUGUST, 1920.

M. E. Grand Master—John Anderson,
K. G. C.

M. E. Depute Grand Master—William
Dalglish, K. G. C.

M. E. Grand Marshal—Hugh Sloan,
K. G. C.

M. E. Grad Capt. General—William
Dulop.

M. E. Grand Central Capt.—J. C.
Oreever.

M. E. Grand Recorder and Secretary
—Sovereign Correspondent Robert Jam-
ieson, K. G. C.

M. E. Assistant Recorder and Sec-
retary—Hugh Jamieson.

M. E. Grand Treasurer—William
Young, K. G. C.

M. E. Assistant Grand Treasurer—
William Young, Jr.

M. E. Grand Standard Bearer—Wm.
Boyd.

M. E. Grand Sword Bearer—John
Auld.

M. E. Grand Conductor—Jas. Scott.

M. E. Grand Receiver—Alex Begg.

M. E. Grand Prelate—William Ling.

M. E. Grand Captain of Blue Vell—
William Gold.

M. E. Grand Captain Red Veil—Robt.
Hood.

M. E. Grand Captain of Black Vell—
Jas. Lorner.

M. E. Grand Jeweller—Wm. Walker,
K. G. C.

M. E. Grand Bearer of Vexillum Belli
—Jas. Currie.

M. E. Grand Usher—Wm. Blackwood.

M. E. Grand Usher—Wm. Kay, K.
G. C.

M. E. Grand Herald—William Steel,
K. G. C.

M. E. Grand Sentinel—

ANOTHER RESTING PLACE FOR A WEARY PILGRIM.

On Tuesday evening, October 19th, 1920, the Charter of Robert Martin Encampment No. 53, issued by the Early Grand Mother Encampment of Scotland, was installed by Sir Knight M. Mcb Thomson, the Grand Representative for the U. S. A. of the Early Grand Mother Encampment of Scotland.

The name of Robert Martin was selected after the name of the first Grand Master of the Early Grand Encampment of Knights of the Temple and Malta of Scotland.

The officers installed along with the Charter are as follows:

Emminent Commander—Sir Knight
Mark Cozzens.

Captain General—Sir Knight G. A.
Muller.

Central Captain—Sir Knight E. M.
Andersen.

Recorder—Sir Knight Wm. C. Mason.

Treasurer—Sir Knight—Fred. G.
Dust.

Prelate—Sir Knight—John G. Dunn.
Conductor—Sir Knight Ernest E. Hall.

Receiver—Sir Knight George Karras.

Usher—Sir Knight Joe B. Shaw.

Standard Bearer—Sir Knight George Willson.

Sword Bearer—Sir Knight Peter Kallas.

First Keeper of Vells—Sir Knight Swyers.

Second Keeper of Vells—Sir Knight T. V. Di-Menna.

Third Keeper of Vells—Sir Knight Chas. E. White.

Herald—Sir Knight H. P. Kusche.

Sentinel—Sir Knight Wm. Atchinson.

October 13th, 1920, Sir Knight Dorsey F. Seville, Passed Emminent Commander of Washington Council of Kadosh No. 45 of Washington, D. C., installed the following Officer Bearers:

Emminent Commander, Mingo Sanders; Marshal, Aleck Dabney; Captain General W. I. Herron; Central Captain, William C. Dennis; Orator, Samuel H. Long; Chancellor, Thomas F. Harper; Treasurer, Charles H. Carter; Usher, Allen Dozler; Expert, Geo. W. Chase; Master of Ceremonies, Lawrence C. Smith; Captain of the Guard, John Smith; Chaplain, J. R. N. Johnston; Sentinel Isaac Bush.

On Wednesday evening, October 20th, 1920, the 3rd Stated Quarterly Communication of the year of 1920 of the Provincial Grand Lodge of Inter-Montana was held at Ogden, Utah, with a large representation of the lodges in the Jurisdiction of Inter-Montana. The usual routine of business was conducted, after which all the delegates reported the progress in their Lodges. Some of our Lodges have made the membership more than double since our last meeting in June. The special event

of the meeting was the presence of the Grand Master, Bro. M. McB Thomson and Grand Secretary Bro. Thomas Perrot.

The Grand Master Mason related his travels in Europe, and the proceedings of the World's Congress of Universal Masons held at Zurich, Switzerland, and July of this year. He related the Formation of the International Masonic Federation, the first step toward banding together the Masons of all countries into one harmonious whole. After the speech of the Grand Master, which was greatly appreciated by all present, an elaborate banquet was then served by the BB. of Ogden Lodge No. 81 to which everyone present participated.

WELCOME, THRICE WELCOME HOME

In honor of the return of our Grand Master Bro. M. McB Thomson and Sister Thomson from the Congress of Universal Masons held at Switzerland, July 1920, a banquet was tendered by Lodge Heather Bell, No. 12, of the Scottish Rite of Adoption of Salt Lake City, Utah, assisted by Lodges G. Garibaldi No. 6 and Beehive No. 117 and Alphas Nos. 1 and 2, on Monday evening, October 18th, at the Scottish Rite Masonic Temple. The Toast Mistress of the evening was Sister Gertrude Gregor, Past Mistress of Lodge Heather Bell, who filled the office of Toast Mistress to perfection. After partaking of the banquet everybody repaired to the dance hall and danced until low twelve.

A Husky Sorrow

Merry One—Cheer up, old man! Why don't you drown your sorrow?

Sad One—She's bigger than I am and besides, it would be murder!—London Tit-Bits.

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1, 1912.

EDITORIAL.

"The King is dead, long live the King." Exit the American Masonic Federation. Enter the International Masonic Federation. The fact of the A. M. F. becoming a member of the International Masonic Federation and accepting a Charter, Confirmative, and Erective from that body has made a change in our name, and an alteration in our Incorporation necessary. The change in the name is slight, and in the Incorporation only such as is necessary to meet the changed conditions and increased responsibility of our new status. The "American Masonic Federation" was the pioneer of Universal Masonry in this country, and for the past

thirteen years has borne the banner through good and evil report. It became a power to be reckoned with by our opponents who were compelled to respect it, even while they fought against it. The fight was well fought and the battle nobly won and we have no doubt but that many of the BB. will regret the necessity for the change in the name, little though it is. The old initials A. M. F., will always have a warm corner in their hearts, a lasting impress on their memory, and only the greater field opened for our activity will reconcile them to the change, which is not so much a change as an advancement. The Banner we fight under is the same, with the freshly emblazoned record of a new victory inscribed thereon, like the battle flag of a victorious army which bears the name of every victory gained, each battle won.

THE RETURN OF THE GRAND MASTER MASON.

On the 6th of last month the Grand Master Mason returned to his labors at headquarters after a journey of over 12,000, made in the interest of Universal Masonry and the American Masonic Federation, and an absence of six months, less three days. Wherever he went among the Masons of Europe, he received a cordial welcome, and not one of the Masonic powers which he visited had ought but commendation for the project he advocated and wishes for its success. The results obtained far exceeded all expectations, and there is no doubt but that from the foundation then laid, there will be a structure raised "Perfect in all its parts, and creditable to the Builders." Much of the work done by him has been given our readers from month to month in these columns, and it is the intention to make our December number a "Congress" one with a full account of the doings of the In-

ternational Masonic Congress held at Zurich, Switzerland, in July last, illustrated with portraits of the BB. who took a leading part therein, and photo-reproductions of the most important documents connected therewith.

SLIP-SHOD PHRASEOLOGY.

Careless use of terms and epithets among American Masons is more the rule than the exception, no more glaring example of this misuse occurs than in the words "Unrecognized" and "Irregular," which we often see used interchangeably as though the meaning were the same, yet their significance is as widely apart as the poles e. g. "Unrecognized" can be applied honestly and justly by one organization to another where there might exist such apparent similarity as might lead the casual observer to believe them identical, especially where the one was an off-shoot, or schism from the other. And this could be done without reflecting on the honesty or bona fides of the party to whom recognition was refused.

To apply the term "Irregular" to an individual or organization is tantamount to an accusation of perfidy and criminality. That in fact he or they pretend to be that which they in truth are not, and in consequence, guilty of moral turpitude. Such an accusation is a grave one and should not be lightly made, and the one making it should come to court with clean hands. Should in fact be able to prove that they themselves are so indisputably regular that they are by that very fact qualified to sit in judgment on others. Is the local Masonic organizations of the U. S. A. thus qualified, and are they in consequence qualified to pass judgment on the regularity of the Universal Masons? Passing over the well-known and acknowledged fact that the bodies of the

local system have no authority for their existence other than self-assumption. The equally well known fact that the Universal Masonic Organization was never a part of the local system, but has consistently and persistently denied any such connection, bars the locals from any claim to pass on their regularity or irregularity. Their non-recognition we cheerfully acknowledge.

ON THE SAME SUBJECT.

Consideration of the foregoing leads to alleged fraudulent use of Territorial or National names by Masonic Rites, e. g., the use of the name "Scottish Rite" by organizations, which have not, nor ever did have a just claim to the same.

There are at least five such organizations in the U. S. A. viz., the Southern and Northern Jurisdiction Councils of the Charleston Rite. Two Councils of the Cerneau Rite and some Lodges working Pennsylvania under charter from Spain, and the BB. often enquire why we do not have them enjoined from using our name. The reason is simple: these organizations do not claim to have authority from Scotland to work these degrees, in fact, some of them claim that the degrees they work did not originate in Scotland, and that they only use the name to give a semblance of regularity and antiquity to their Rite. and when they plead this in defense of their use (and mis-use) of the name, while we hold that it is reprehensible and calculated to deceive, we class them with the butcher who, in advertising hamburger steak, bologna sausage or wiener-wurst, does not seek to imply that his wares come from the places after which they are named, but only that they are similarly made and let it go at that.

TEMPLE BUILDING.

The spirit of temple-building is taking hold of the BB. in different places. But a short time ago we chronicled the fact that the BB. of St. Johns Lodge, Los Angeles, had selected a building site and were preparing to build a permanent home for themselves. Now we have the pleasure in announcing that the BB. of Chicago are also preparing to have a home of their own. This is commendable in the BB. nothing lends such an air of stability to a person or an association as owning real property does. How often in the past have we found that through the machinations of the locals our Lodges have had to move from one hall to another. Now that we are strong and able to do so, we ought to have and own our own home, in the language of Scripture, to sit "beneath our own vine and fig tree, with none to molest, or make us afraid." We earnestly recommend the BB. in other cities to follow the example set them by the BB. in Los Angeles and Chicago and acquire their own homes.

THE ELECTION.

Nomination of officers in Daughter Lodges shall take place at the first meeting in November, and shall be elected at the last meeting of November. (Sec. 70 of the Constitution.) Too much care cannot be exercised by the BB. in electing the officers of the Lodge. They should be chosen from BB. who have shown themselves active in the work of the Lodge and the Order generally well versed in the Ritual work and laws of the Order, this should be especially the case in the choice of the R. W. M. Master's Depute and Substitute, and the Wardens, but while a knowledge of the ritual and laws are a necessary prerequisite, it is not the sole requisites needed. The BB. chosen to fill these

offices should possess the confidence of the members of the Lodge, the R. W. M. should be so much at least of a diplomat, that he can rule without governing, that is, his ruling should never be arbitrary or partial, but made with an eye single to the good of his Lodge, and the Wardens should give him their whole-hearted support. While it is not compulsory that the officers of a Lodge should ascend the ladder of office one step each term, it is the law that without a dispensation therefor, no one can be advanced to the East, who has not sat in the South and West, and no brother should be elected to either of the chairs who is not able to put on the work and conduct the Lodge without extraneous aid, and the Deputy of the Grand Master Mason in the Lodge is forbidden to install an officer elect who is not thus qualified. Neither is it a law that new incumbent SHOULD be chosen for each office every term, when a brother has proven himself a good Master Warden or other officer let him serve another term, the welfare of the Lodge is of greater importance than a brother having past rank.

ANOTHER BROTHER FREED FROM PERSECUTION.

Just as we go to press, we learn that the charges engineered by the San Francisco locals against Brother A. E. Lucas have failed. Brother Lucas was charged some time ago with the usual complaint—obtaining money under false pretense, and put to the trouble and inconvenience of furnishing bonds and waiting for months to have a chance to vindicate himself. The trial was had on the 18th of last month, and it took the Jury less than 20 minutes to return a verdict of not guilty. How long will it take these men to profit by the lessons of the past, that persecution converts no one, that the blood of the Mar-

tyrs is the seed of the Church, was said many years ago, and it is true today as it was then. Reformation has never been killed by persecution, as the fires of Smithfield and the Inquisition of Torquemada have shown. And persecuting our BB. but makes the others more steadfast in Universal Masonry, and rejoice that they are members of a body that depends for its success on truth and reason, not on persecuting those opposed to it.

TIMES WHIRLIGIG BRINGS CHANGES WITH IT.

We are constrained to thus mediate by reports coming from Hungary and Austria regarding the condition of Masonry in these countries. Before the late war, Masonry flourished in Hungary and was prohibited in Austria. Now, the Austrian Freemasons have an Independent Grand Lodge which will shortly be received a member of the International Masonic Federation, while in Hungary, Freemasonry is prohibited, and the Hungarian government has officially dissolved all Masonic associations, confiscated the Lodge buildings and destroyed the furniture and Masonic fittings. How true is the old saying that extremes meet. The Bolsheviks are the anti-thist of everything religious and claim to be apostle of universal liberty. The Romish Church is the avowed opponent of liberty unchaperoned by the Church, yet both are the enemies of Freemasonry. Why is it?

THE WOMAN IN MASONRY.

We still hold as we always have held, that Freemasonry is strictly and essentially a masculine institution, as much so today as it was in the days of our operative predecessors, and that a woman would be as much out of place in

a Lodge of Speculative Freemasons as she would be among Operative Masons engaged in erecting buildings. In the history of operative Masonry in England frequent reference is made to the "Dame" as well as to the "Master," and the Apprentice is charged to be faithful to both. And a patent mistake made by the copyist in transcribing a copy of the old MS. Constitutions, the property of the old Lodge of York, England, is often quoted by the advocates of mixed Masonry and against the theory of a purely masculine Masonry.

In the MS. referred to it is made to read "The one of the Elders taking the Dooke, and that he or shee that is to be made a Mason shall lay their hands thereon, and the charge shall be given." This MS. was discovered by Brother W. J. Hughan. It is the only one of the old MS. that mentions a woman, even by inference, and all writers who mention it agree that the word "Shee" was the copyist's mistake, that it should have read "They" as in all other MSS. As D. M. Lyon, the Scottish Masonic historian, in speaking of this MS. says, "The variations of expression and orthography that are to be found in existing copies of the ancient Constitutions are due in a great measure to the mistranscription, ignorance or whim of copyists." It is true that under certain peculiar and greatly prescribed conditions, the widows, or daughters of deceased Master Masons were allowed to finish the work begun by the deceased husband or father, but then only under the supervision of a Guild Brother. This is made very plain in a minute of the Lodge Mary's Chapel of Edinburgh, Scotland, which reads as follows:

"Edr., 17 of Apryle, 1683. The whilk day, in presence of Thomas Hamilton deakone and John Harvey Warden, and remnant masters of the Mason craft, in corroborations of the former practice

quich was of use and wont amongst them, it is statute and ordained that it shall be in no tyme or in no wayes leithsome for a widow to undertake workes, or to employ jurnemen in any manner or way, but in such work as ancient customers of the deceased husbands or any other owner who may out of kyndnesse offer the benefite of their work to the said widoes or offered unto them, then and in that case it shall be leithsome to them to have the benefite of the work providing alwayes that they bespeake some freeman by whose advyse and concurrence the worke shall be undertaken and the journeymen agreed with, quich freeman is hereby charged to be altogether inhibited to participate of the benefite arressing from the sd work, under the paine of doubling the soume reaped and arising to them by the sd worke unjustly and to the prejudice of the sd widoes and contrare to the entente of the masters mette for this tyme, and lyekwise to underlye the censure of the deakon and masters in all tyme coming, if the shall think it expedient to punish them for their malversone and circumvention of the sd widoes. Written and subscribed by order and with consent of the deakon, warden, and masters, by Ar. Smith, Clerk."

The foregoing remarks have been calln forth by a question addressed to us on the subject, and quoting a press notice to the effect that the French Freemasons had decided to admit women to membership in their Lodges. This notice we judge to be written in error by some one not conversant with conditions in France, as from our conversation with leading Masons there, they were opposed to mixe Masonry, and we are inclined to believe that the French Masons referred to were the Co-Masons who originated in France and were to hold a conference in Paris in August.

THE SPANISH LODGES IN PENNSYLVANIA.

We are in receipt of an enquire from a brother not of us, but who had read an article recently published by us under the above heading, asking what authority the Grand Orient of Spain, under which these lodges worked had itself. In replying to this question, we wish it distinctly understood that our reply is given without animus or any kind against the body in question. It is true that we believe in America, for Americans, in Masonry as in commerce or politics, and that we consider those lacking in the true American spirit who are content to owe allegiance to a foreign power. Still if the members composing these so-called lodges prefer to be Spanish rather than American, while we might wonder at their choice, we should worry otherwise. Therefore, in replying to the brother's query, we simply state the facts as given in the Books.

According to the Masonic Calendar published by Ed. Quartier la Tenie in Switzerland, the Grand Orient of Spain was founded in 1889. It organized the first lodge of its obediance in Philadelphia in 1893. It is self-constituted in that it has no charter of authority from any superior Masonic power. In Masonic parlance it is "Irregular and Clandestine." On the 16th of February, 1898, it granted a Regional (Provincial) Grand Charter to its members in Philadelphia, with Harry Goode as the first Grand Master. Of the granting of this Regional Charter, there is no doubt, but neither is there any doubt but that the body granting it never possessed a constitutive Charter itself, consequently what can be the status legally of a constitutive Charter granted by a body that had no constitutive Charter itself?

There was at the time this self-constituted Grand Orient granted its char-

ters to Pennsylvania, another and regular Masonic Organization in Spain, known as the National Symbolic Grand Lodge of Spain, regularly Chartered by the Supreme Council of Naples in 1886, to work in the Memphis, Mizraim and Scottish Rites. With this Grand Lodge the Supreme Lodge in the American Masonic Federation entered into friend relations and exchanged Gages of Amity on the 17th of August, 1910.

At the present time, we have the authority of Brother Norwood, Editor of "Light," that there are still two Grand bodies in Spain, one with 50 Lodges and 2,000 members, the other with 45 Lodges and 16,037 members. As we said above, we have no desire to enter into any controversy with other bodies of Masons, whether real or pseudo. We write this in reply to a query made. We have before written on the subject and will refuse to be drawn into further discussion. But as our word seems to be doubted in some quarters, when we said that the Gran Oriente Español was a self-constituted body and possessed no constitutive charter from a superior Masonic authority, we hereby offer to pay \$100 to any one who will produce a properly authenticated copy of such Charter.

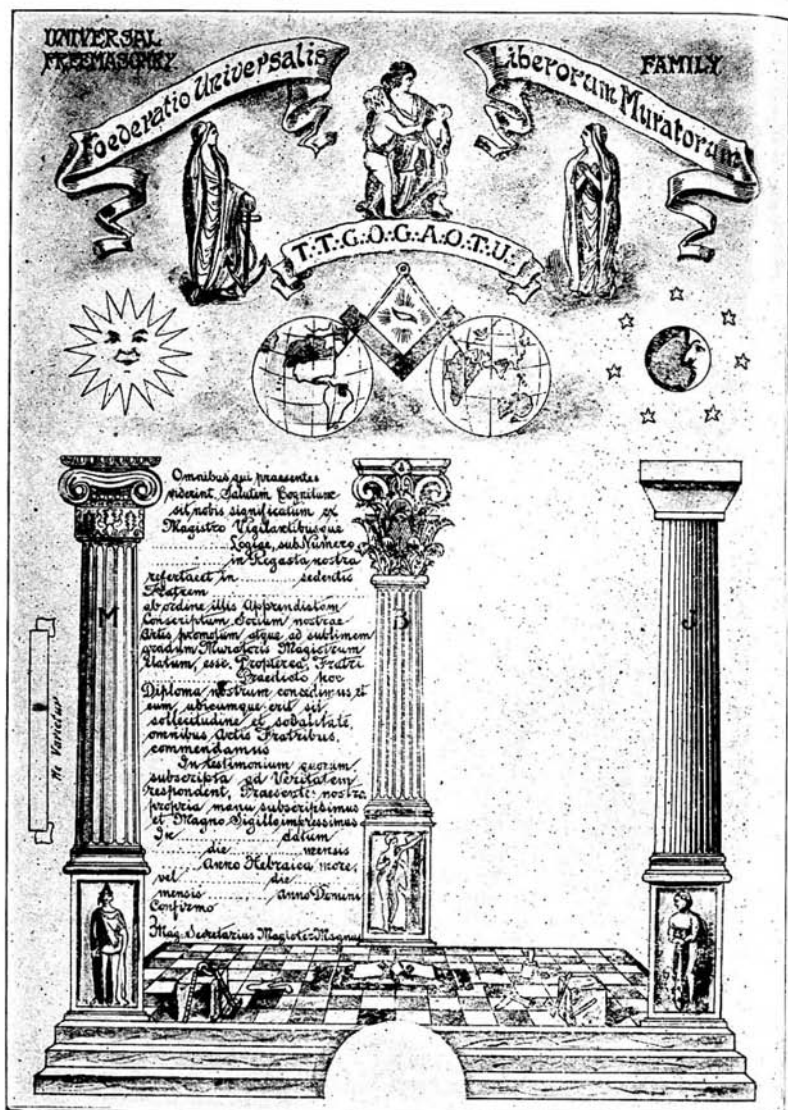
AND THE GREATEST OF THESE IS "CHARITY."

The great Apostle to the Gentiles said "Though we speak with the tongue of men and of angels and have not Charity, are as but as a sounding brass and a tinkling cymbal," and Charity is not only the Corner Stone, but is the chief Pillar of Masonry. The question of how to provide a better plan for organizing a benevolent fund in the Federation has received much attention of late, and many consider that the present scheme, while

It is good as far as it goes, does not go far enough to fill the requirements of the case. Various plans have been proposed and we give herewith one sent us by Bro. G. Lowe, acting Prov. G. M. for Wisconsin. He says:

"I would at this time like to give you a brief idea of the subject on which I spoke to you while in Chicago. That is, that all members of the A. M. F. subscribe \$1.00 a year to the Supreme Lodge Almoners fund, the same to be kept solely for the aid of widows and orphans, and this fund to be invested in first mortgage bonds, such as building of Temples for lodges when the Grand Lodge officers think that to be for the best interests of the fund. The returns from these Temples naturally to be returned to the Supreme Lodge widows and orphans fund. My chief idea in suggesting the above, is that it gives every brother the same chance, as the small lodge, although composed of ideal members and brothers, are a little handicapped in the above respect, whereas, if the above was done collectively, it could be done without delay, and would not look so much like charity and the B.B. would be keeping in touch with their O.B., and things could be carried out in a businesslike manner. Hoping that this outline will give you a clear idea of what I mean, I would like you to spare a little more space in our Magazine for a response from the lodges and B.B. to see how they fall in (or out) with my ideas."

We will gladly give space to any brother who has a suggestion to make that will help along this cause. Personally we would suggest that the collection made by each lodge towards its own benevolent fund one meeting in each fiscal term be donated towards the Supreme Lodge Charity fund. Let us hear from you, Brethren.



PROPOSED DIPLOMA FROM INTERNATIONAL CONGRESS IN SWITZERLAND

THE GRAND MASTER MASON TRAVELS.

Monday, September 6th. I spent the forepart of the day writing letters, and in the afternoon Mrs. Thomson and I were the guests again of Brother Dalglish, this time at the largest picture show in Scotland. At midnight we took the train for London.

Monday, September 7th. We arrived in London at 9 a. m., and after having breakfast, took train for Southampton from which port we were to sail. We found here the advantage of securing accommodation in advance as we found the hotel so crowded that guests were sleeping on mattresses spread on the floors.

September 8th. We went aboard our ship, the White Star Liner "Olympic." This is the largest ship in the British Mercantile Marine. To convey some idea of the size and capacity of this ship it is of 16,359 tons gross register, 66,000 tons displacement, 882½ feet in length, 92½ feet in breadth, speed of 21 knots, accommodation, 2,500 passengers, and 860 of a crew. When we crossed there were on board of passengers, 817, first class, 510 second class, 1,216 third class and a crew of 814. We left Southampton, England, on the afternoon of Wednesday, September 8th, and after an uneventful voyage of seven days, arrived in New York on the 15th. The weather was rougher than on the eastward crossing, but the size of the ship prevented the motion being felt so much. On arriving in New York harbor, it took the most part of the day to pass the customs, and while waiting for this, a message was brought me that I was wanted at the Barrier, where I found a Deputation of the N. Y. BB. waiting to receive and welcome me back to the good old U. S. A. On passing the customs, accompanied by Bro. Spilner, who had joined us at Southampton,

I went to the Hotel Navarre, where I had wired for accommodations. In New York I expected to have had a quantity of mail awaiting me, but through change of address in the brother, in whose care it was sent, it was returned to Salt Lake City. In the evening I met with Deputations from White Eagle and Monte Moriah Lodges from whom I found that owing to the Jewish feast of Yom Kippur occurring that week, that it would be impossible for me to meet as full an attendance of the BB. as I wanted to meet in the time I had allotted. I therefore arranged to visit the Lodges outside the City of New York first.

September 16th. In the morning I wrote and sent off letters to Connecticut, Massachusetts and Ohio, making arrangements to meet the Lodges and BB. in these states. In the forenoon I had a visit from Brother Kryslak, Deputy in Connecticut, who gave me an account of the progress of the work there, with whom I arranged to have a meeting of Hope Lodge No. . . of Bridgeport, Conn., on Saturday, the 18th, at which the U. D. Lodges in the state would be invited to be present. I also had a visit from Brother Goldberg from Passaic, who gave me a full and interesting account of the work there, and told me of arrangements being made for a meeting of the New Jersey Lodges in joint session, and to which an invitation had been sent to the New York Lodges by Brother Dr. Nemlow, Provincial Grand Master of New Jersey. In the evening I had a visit from the R. W. M. and Secretary of White Eagle Lodge and arranged for meetings to be held next week.

September 17th. In the morning I wrote to BB. S. Badesch acting Prov. G. M. for Connecticut, and other BB. there advising them of the meeting arranged for Saturday. In the afternoon Brother Dr. Nemlow sent a motor to

convey Mrs. Thomson and I to Passaic, N. J. After having dinner as the guests of Dr. Nemirow, we went to the Turner Hall, where the joint meeting of the New Jersey Lodges was to be held. The meeting was not in the nature of a Lodge, but rather of a public meeting to which a number of the Locals, and some non-Masons had been invited, and at which there were over 200 present. All the New Jersey Lodges were represented, and some visitors were present from New York. I gave them an account of my European tour and of what I had accomplished there, and spoke on principles of Universal Masonry in general and of the A. M. F. in particular all of which was well received by the BB. I found here again cases of defalcation by Spencer Ranson, formerly a Deputy in New York and New Jersey, since expelled. I promised the BB. that as far as possible the A. M. F. would indemnify them for the sums of which they had been swindled. After a pleasant and profitable evening we returned to New York at 2:30 a. m.

September 18th. I left New York at 10 a. m. for Bridgeport, Conn., where I was met by Brother Krysslak, and after lunch called on Brother Fadesch, with whom and the R. W. M. of Liberty Lodge and other representative BB. I had a long talk over the situation in Connecticut. In the evening I met with Hope Lodge at which there were representatives of the other Connecticut Lodges, those working U. D. as well as those Chartered. I was much and favorably impressed with the manner in which Hope Lodge was conducted, the improvement was remarkable since I visited them last, and is attributable to the labors of BB. Kowalski and Krysslak.

After a very pleasant evening and a decided belief in a great future for the Connecticut BB., I left, arriving in New

York at 3:30 on Sunday morning.

Sunday, September 19th. In the morning I had a visit from the Master of the Lodge working U. D. at Yonkers, and later a visit from the BB. at Newark, N. J., who were anxious to have a Council there and made arrangements to be with them on Wednesday of next week. In the afternoon Mrs. Thomson and I were the guests of Brother Alexander Riedel and his good lady at Coney Island, returning in time to have supper and go to bed, where I had not rightly fallen asleep when the phone woke me and Brother V. Pfanke, who is a Deputy in New York and who had just found out where I was staying, so I got up and spent an hour with him before finally retiring.

Monday, September 20th. I received a letter from Representative of the St. Johns Grand Lodge, A. F. & A. M. of Boston, Mass., requesting an interview with me and proposing that the St. Johns Grand Lodge become a member of the I. M. F. I replied, agreeing to meet with a deputation from them and discuss the matter in Boston on Friday, the 24th. I sent wires to the BB. in Washington, D. C., advising them of the time I would arrive there next day. I spent the remainder of the day writing, and in the evening attended a meeting of the Council working U. D., and gave them instructions in working the degrees. I found that it will be necessary to establish two Councils in New York. One to be conducted entirely in English and one in part English.

Tuesday, September 21st. I went in the morning to Washington, D. C. arriving at 3 p. m. I was met at the depot by BB. Swartz and of King Solomon Lodge and also by a deputation from the C. B. Lodges. With BB. Swartz and I had a long talk on the situation in Washington and was pleased with the signs of growth there.

In the evening I presented the Charter from the International Masonic Federation to the Grand Lodge of Washington C. B., and gave the BB. an account of my stewardship. The Grand Lodge was well represented and prior to actual business being done the lady members of the Auxilliary associations were present. After the business of the Grand Lodge was over, at the request of Bro. Scott, Prov. G. M., in exercise of the inherent right given by the ancient Landmarks, I made a "Mason at Sight" the candidate being a Lewis, the son of the Prov. G. M. of West Virginia.

When the labors of the Grand Lodge was concluded a meeting of the Council of Kadosh was opened by the eminent Commander, Frater Sanders. The work was exceptionally well done, the degree team working with military precision. I gave the Council and Consistory Degrees to Frater Lewis B. Dorcas, Sen. Prov. G. M. for West Virginia. The evening concluded with a banquet, supplied by the auxilliary organizations.

September 22nd. I left Washington in the morning, arriving in New York at 3 p. m., where I found a lot of mail awaiting me, amongst it a letter from Boston, making definite arrangements for me to meet representatives of the St. Johns Grand Lodge, and others from Missouri, Ohio and British Columbia, urging me to visit the Lodge in these places.

We had today an object lesson in the danger attending pedestrian travel in New York, a lady being knocked down by an automobile in front of our hotel and instantly killed.

In the early evening Mrs. Thomson and I were guests of the R. W. M. and M. D. of White Eagle Lodge to dinner, and afterwards accompanied by Bro. Paul Kaweckl, I went to Newark, N. J.,

and met with the Council working U. D. there, as they had nearly completed the required number enabling them to apply for a Charter. I made arrangements with them for that event. I also gave the Council and Consistory Degrees to two and the Knight Templar to nine, with the object of organizing a Encampment of Knights Templar there. So much business made the meeting protracted so that it was 4 a. m. when I got back to New York.

September 23rd. During the day I met with BB. of the several lodges at my hotel and spent some time replying to correspondence and in the evening met with White Eagle Lodge at which there were delegates representing all the Chartered and U. D. Lodges in the city, with the Lodge in New Rochelle. I entered two prentices for the branch of Alpha Lodge, working U. D. in Yonkers, and gave the BB. an account of the work I did in Europe. I found that owing to the lack of attention on the part of the late Provincial Grand Master, that the meetings of the Provincial Grand Lodge had not been held as regularly as they should have been, therefore, I arranged that the offices in the Provincial Grand Lodge should be filled pro tempore by the R. W. M. of the Chartered Lodges in order of seniority, with the Secretary of White Eagle Lodge as Provincial Grand Secretary. At a meeting held after the Lodge meeting, of the higher degrees, I recommended that there be two Councils in the City of New York.

September 24th. In the morning we had breakfast early and had a taxi convey us and our baggage to the depot and left for Boston, where we arrived at 3 p. m., and were met by Bro. Dr. Brown, who accompanied us to the Essex hotel where we put up during our stay there. In the evening I met with the committee from the St. Johns Grand Lodge,

A. F. & A. M., which consisted of the Deputy Grand Master, Grand Secretary, Grand Lecturer, Senior and Junior Grad Wardens and other of their officers. The Grand Master was prevented by sickness in his family from being present. I explained to them the terms on which they could unite with us, which they considered fair and eminently satisfactory, and all pledged themselves to support the motion for union with us at their meeting in October.

September 25th. In the forenoon I again met with representative members of the St. Johns Grand Lodge and talked further on matters discussed the night before. The question of the higher degrees came up and seemed to be an important question with them. I explained that unless they were affiliated with us in the Craft Degrees I could not make any arrangements with them about the advanced grades. The balance of the day we spent in sightseeing, and at 6 p. m. we left for Cleveland, Ohio.

September 26th. Arrived in Cleveland at 2 p. m., an hour late, and were met by Bro. Pucci and were taken to his home where a number of the B.B. were waiting to welcome us back. I found it impossible to get hotel accommodations in Cleveland, owing to the National Convention of the Loyal Legion meeting then in Cleveland, so became the guests of Bro. Pucci while we remained there.

September 27th. Spent the fore part of the day in visiting among the B.B. and in the evening met with representatives of all the Lodges of Cleveland at the home of Bro. Adams. There was also a deputation from the Lodge working U. D. in Youngstown of which Bro. Adams has the care.

A very pleasant and enjoyable evening was spent, the enjoyment being enhanced by the presence of the ladies of the Lodge of the S. R. A. I spoke at some length detailing my experiences

in Europe and the work done there, and Mrs. Thomson entertained the Sisters with an account of matters more interesting to them. While at Bro. Adams I received a wire from Bro. Perro urging me to make my stay in the east as short as possible, as matters required by attention in the home office.

September 27th. In the morning I had a visit from the B.B. from Youngstown, who called to tell me at more length than they were able to do at the joint meeting the night before, of the conditions existing with them and asking advice on various points. At noon, accompanied by B.B. Fucci, Organizing Deputy, and Bro. Vizzaro, my Deputy in Dante Lodge of Cleveland, I left for Canton, arriving there in the early afternoon.

In Canton I had a very nice meeting with the joint Lodges and some visitors from the McKinley Lodge of Akron, and gave them an account of my mission to Europe and the success attending it. After the meeting of the Craft Lodges, a meeting of the Council working U. D. was held and I advanced a class of seven to the 32nd degrees and dubbed three Knights Templar. As the requisite number had nearly been made to apply for a Charter, the officers to apply for same were elected and the 33d. and ultimate grade of the Rite was given to the Commander and Marshal elect. I received another telegram from Bro. Perro again urging me to lose as little time as possible in getting back.

September 29th. Left Canton in the morning for Cleveland, and left there at noon for Toledo, where I was met by Bro. Spilmer and a deputation from Patria Lodge, and in the evening met with Patria Lodge and the U. D. Lodges in the district. It has always been a pleasure to visit Patria Lodge, and the pleasure was enhanced on this occasion by the good news given me of the

steady advancement made by it since I was there on my way to Europe. A very pleasant time was spent with the BB. telling them of what I had done, and being told what they had done, the whole proceedings winding up with a splendid banquet. While in Toledo, Mrs. Thomson and I were the guests of Bro. Cannelli and his good lady.

September 30th. Left Toledo by noon and arrived in Wyandotte, Mich., early in the afternoon and were met by Bro. Herman Juchartz, P. M. of Acacia Lodge and one of the oldest members of the A. M. F. in the state. It was impossible to have a separate meeting in Wyandotte, as I had arranged to have a meeting of the Detroit Lodges that night, so I met informally with some of the BB. of Acacia in Bro. Juchartz's home.

In Detroit I met with the BB. informally as through some misunderstanding arrangements for procuring a hall had not been made in time. At midnight we left for Chicago.

Friday, October 1st. Arrived in Chicago at 7 a. m. and for the first time on all my travels found no one at the depot to meet me. This was due to delay in the mails, so I hired a taxi and drove to the Plaza hotel, where I had engaged rooms in advance. In the early forenoon Bro. Stapleton, the Deputy in Chicago, called and gave me letters and wires, and later BB. Carfora, Provincial Grand Master for Illinois; Armatto P. G. L. Deputy, Bellavia, Provincial Grand Master Deputy, H. Cline, Secretary of Dante Lodge, and Hayes of Beehive, Lodge, Salt Lake City, called on me. The BB. had made arrangements for a week's work for me, but I had to impress on them that both by the length of time that I had been away, and the pressure of business, both of the A. M. F. and my own, that needed my attention at home, that I would be unable to stay with them over three or

four days. The balance of the day I spent in visiting with the BB.

October 2d. After the first good night's rest that we had since we left New York, I spent some hours in replying to correspondence. I also had a visit from Bro. Lowe of Racine, Wis., where I had intended to make a visit. Bro. Lowe informed me, however, that my letter telling him of my intention and the date when I proposed to visit the Lodge there, had not been received in time for a meeting to be called. In the evening Mrs. Thomson and I were the guests of Bro. Armatto and his good wife. As Bro. Armatto and Bro. Carfora had arranged to pay an official visit to the Lodge in Beneld the next day, I arranged for them to visit the Lodge in St. Louis for me, as owing to another urgent wire from Bro. Perrot, I was compelled to cut my itinerary short.

October 3rd. In the afternoon I met with the Frates of Kilmarnock and Star Councils and gave the Consistory degrees to four for the former, and one for the latter Council. In the evening I purchased railroad tickets and secured berths for the journey home.

October 4th. I spent the morning writing and later visited some of the BB. whom I had not before seen, and in the evening met with the Lodges in joint session under the Chicago Branch of Alpha Lodge, for which I entered six Apprentices. The meeting was well attended, the largest that I had met with in Chicago for some time. I found the officers well up in the work, and the members well instructed.

After the ceremony of Entering was completed, I gave the BB. an account of my European journey and what was accomplished through it. I also spoke to them on the subject of Masonry generally and Universal Masonry, and the A. M. F. in particular. I also spoke on the benefit that would accrue to the Lodges in Chicago if they would either

purchase or build a home for themselves. The splendid condition in which I found the U. D. Lodges in Chicago I attribute to the labors of the Deputy Bro. Lew F. Stapleton, labors in which he has been ably assisted by Bro. Hayes of Beehive Lodge, at present engaged in business in Chicago, and more than all by the enthusiasm of the young BB. from the R. W. M. Dr. Anthony Montvid, to the I. G.

After the meeting I held a short session of Star Council and gave the Consistory degrees to two Fratres.

October 5th. In the morning, after having breakfast and settled our bill, we were driven by Dr. Montvid to the depot to enter on the last lap of our journey. At the depot we were met by quite a number of the BB. who had come to see us off, and from whom I found that my talk about a Temple in Chicago, the night before, had borne such good fruit, that the initial steps toward its inception were to take place at once, and that by "At Once" meant that very day.

We left Chicago at 10:30 a. m. and after 48 hours spent on the train, arrived home on the 7th at 12:30 p. m., where we were met by our own family and a large deputation from the Lodges. After greeting them all we were taken home by Bro. K. W. Chin, R. W. M. of Beehive Lodge, who was at the depot with his car waiting for us.

COMMUNICATED.

A FEW FACTS ABOUT MASONRY IN THE REPUBLIC OF COLOMBIA.

On the 11th of July, 1851, Grand Orient of France (the 3rd day of the 5th month of the 5851), in view of the favorable information received unanimously voted by all their members pres-

ent and have decreed the following:

1. That a body of Masons having founded in the Valle of Cartegena, Republic of New Granda, on the 4th month of the year 5833, under the title of the Grand Orient and Supreme Council of New Granada for the purpose of exercising the Scotch Rite of Ancient and Accepted Masons.

2. That, that authority has advised its existence and formation to all Masonic Bodies and in particular to the Grand Orient of France, which has acknowledged receipt of its communication on the 4th September, 1835, and inviting his body to make known amply its titles and constitution.

3. That according to its documents which have been received and deposited in the archives of the Grand Orient of France proves that the Grand Orient and Supreme Council of New Granada has been founded like all Supreme Council and in virtue of such rights according to the Grand Constitution of 1786, attributes to Frederick II of Prussia, that he has constituted Lodges, Chapters, Councils, Areopagos, Tribunals and Consistories and exercising all the labor of the 33rd degree of the Ancient and Accepted Scottish Rite.

4. That the above authority has decreed a new constitution (Masonic) on the 4th day of the 8th month, 5849 (19th October, 1849), and then declared having adopted the Scottish Rite of Ancient and Accepted Masons of the 33rd degree with dominion over all the extent of its jurisdiction and in view of all the proofs, etc., the Grand Orient of France declares that the Supreme Council Neo-Granadino (New Granada) from the 19th day of the 4th month, 5833, to be legal and has the right to exercise its jurisdiction over all the territory of New Granada.

The Supreme Council Neo Granadino (New Granada) has been exercising its

rights uninterruptedly during its existence, over which was then known as the Republic of New Granada, which consisted of the Republics of Colombia, Venezuela and Ecuador. As these Republics formed themselves into distinct nations, they then each formed their own Supreme Council, leaving Colombia with the title Neo-Granadino, with jurisdiction of what to day is known as the Republic of Colombia.

In May, 1864, General T. C. Mosquera, Valero F. de Barriga and Francisco Villal formed a Grand Central Orient of Colombia, with the object of controlling Masonry in the southern part of the Republic with Bogota as the capital. They argued that owing to the lack of communications with the several towns in the interior of the Republic, they justified their declaration of another Supreme Council. The Supreme Council Neo-Granadino (today Colombia) protested and proved its illegality and although this newly formed Supreme Councils of the United States declared it spurious.

This new Supreme Council formed in Bogota has half heartedly continued exercising its rights, still having some lodges under its jurisdiction, but in the Masonic world they are hardly known and have no influence. I may, however, mention that one of the reasons why this newly formed Council in Bogota was accepted with some enthusiasm was that Gral. Mosquera was then President of the Republic and had great influence. The Supreme Council of New Granada (today Colombia) in its defence proved or tried to prove that General Mosquera had not the 33rd degrees conferred on him.

Since then Masonry has gone in its general course, but with little or no progress, owing greatly to the influence of the clergy in the National Politics and the Supreme Council Neo-Granadino (today Colombia) has had its un-

interrupted jurisdiction, even in Symbolic Masonry and nearly all the Lodges have received their Charters from them.

Several attempts have been made for the forming of a Grand Lodge of Colombia and the initiative was taken by the Masons of Barranquilla on the coast of the Republic, where there is more liberty and less influence of the clergy. It was not till the 20th of July, 1917, that four Lodges, two of which had their charters from the Supreme Council of New Granada (today Colombia), and the other two from the Supreme Council of Bogota, declared the Provincial Grand Lodge of the Department of the Atlantic, Valle of Barranquilla and later on, on the 10th of January, 1918, declared the National Grand Lodge of Colombia.

The Supreme Council Neo-Granadino did not look favorably on this movement and put all obstacles in their way, stating that no Grand Lodge can be formed without their consent. A few Lodges in the Republic backed up the Supreme Council and most of them were afraid to break away from the Supreme Council and did not affiliate themselves with the newly formed National Grand Lodge, especially in the interior of the Republic, where a general apathy exists for Masonry, owing undoubtedly to the influence of the clergy. But the Grand Lodge has been working regularly and its members consist of the greater majority of Masons.

On the 30th of November, 1919, three Lodges that still maintained their fidelity to the Supreme Council Neo-Granadino, declared themselves the Grand Lodge of the Republic of Colombia, maintaining that the National Grand Lodge was not legally constituted and that the territory was inoccupied. The Supreme Council Neo-Granadino also opposed the formation of this Grand Lodge, with the same object of not losing control of Symbolic Masonry.

The Supreme Council Neo-Granadino

at Cartagena finding itself losing control of the Symbolic Masonry invited a few lodges in Cartagena and gave them authority to form a Grand Lodge, under their auspices, and this took place on the 1st of January, 1920. The members of this Grand Lodge consist chiefly of members of the Supreme Council Neo-Granadino in Cartagena.

In justice to symbolic masonry I must state that the Supreme Council of 33rd degree masons in Cartagena, pay very little attention to masonry and as a rule they are not independent and greatly influenced by the clergy, while the masons in Barranquilla are more independent and are not influenced by them.

The question is now which of the three Grand Lodges has the right on jurisdiction over symbolic masonry in the Republic of Colombia.

The first National Grand Lodge that was founded in 1918 has the greater majority of masons, amongst them many influential men. Two of the Lodges that formed this Grand Lodge, one of which was "Siglo XIX No. 24," was founded in 1864, and the other, "Libertad No. 24," was founded in 1910, with charters from the Supreme Council Neo-Granadino.

The second Grand Lodge was formed with three Lodges with charters from the Supreme Council Neo-Granadino, viz.: "Astrea No. 56," founded in 1912, and the "Siglo XX No. 61," founded 1918, and the third Lodge, "Libertad No. 54," is a Lodge that had already formed part of the first National Grand Lodge, but the Supreme Council gave to a few of the members, a very small part, that opposed in 1917 the movement of the first Grand Lodge, a Copy of the original charter; and later they with this copy of the charter made up the second Grand Lodge.

The third Grand Lodge is under the

auspices of the Supreme Council and does not represent symbolic masonry.

This is the position that masonry stands in at present in the Republic of Colombia and it is only a question of time, as to which of the three will surmount. It would appear that the first National Grand Lodge, has all the prospects of maintaining its position, for it is formed of the oldest Lodges in the country and has the majority of masons with them, and today has seven Lodges working under its Jurisdiction.

The second Grand Lodge formed in 1919 lacks personality and men of influence and at present has only two Lodges working under its Jurisdiction.

It is very regretable that such state of affairs should exist and we must only wait to see the result of this lack of union.

AD UNIVERSI TERRARUM ORBIS SUMMI ARCHITECTONIS GLORIAM

Serenísimo Oriente de Cuba

El Supremo Consejo Del G.: 33 Del Rito
Escoces Antiguo Y Aceptado.

To All Freemasons on the Surface of the Earth.

Union, Sabiduría Doder.

The entire world has entered into a new life since the great war. Everything is changed, all problems are new ones; and yet there is nothing new under the sun.

Positions and forms of attack may change, but the fight is ever the same, our fight is ever the fight of the good against the bad, the fight of love against hate, we must fight tyranny, oppression, ignorance, hypocrisy and ambition in whatever form or whatever place they may present themselves. Yesterday it was a fight against tyranny as represented by the Kaiser or his military

cast, today it may be the fight against empowered and armed ignorance—Bolshevism.

Oppression is the same in nature and results, whether it comes from the Zzar or from Lenin. We must above all fight extremes and endeavor to hold the balance of power in our hands. We must not permit that any religion gets too powerful nor must we permit that the buying power of money gets so great that it becomes a tyrant. We must follow the golden middle road and avoid all extremities. War is an extremity and therefore condemned by us. Fanaticism is also a condemned extreme, and mind you fanaticism does not only exist in religion, but also in politics and patriotism. A fanatic patriot is as much of a danger to mankind as a fanatic papist.

Freemasonry has always advanced with the times and adapted itself to them. When the time came that single Lodges distributed throughout the world no longer could do the work of building the temple effectively, the Lodges in the divers countries united into Grand Lodges and Orients, and now that the smoke of the world war has somewhat lifted, now when people are no longer separated by the seas, but united by them, now when the air has been conquered to swift and safe transportation the prominent Masons of the world have united in Switzerland and organized Universal Freemasonry, the International Masonic Federation. They have elected a capable and untiring organizer as president and the success of the undertaking is assured. Now Masonry will be prepared to avoid another great bloodshed as the one we have just witnessed.

In line with this, I permit myself to send out this letter to all Freemasons of the world, and I address myself especially to my French and German brethren that they may unite in real

brotherhood, forget and bury the past and work for the future.

The French and German people have much the same nature, the same origin, the same interests, the same needs, the same love of liberty and what is more, the same love and esteem for one another. Nature itself has destined them to form one nation, the two united like man and wife in holy wedlock, complementing the one another's life. There is no more silly nobility to stand in the way of their union, let no cast, clerical or military prevent this marriage.

THESE TWO STRONG, INTELLIGENT PEOPLE SHOULD NO LONGER BE FED WITH DOCTRINES OF HATRED FOR ONE ANOTHER.

I appeal to my French brethren, I appeal to my German brethren. Let us use ALL the powers of this great Masonic organization to preach the gospel of love for one another. Let us start an intensive campaign, like the governments used during the war; let us use every means, the press, the school, the theatre, science, art and diplomacy in order that hatred may be thrown out and that a clear understanding of the good qualities of one another may enter the minds of both peoples, that they may come together. Let us not look for faults, goodness knows we all have enough of them. Let us all work together that soon these two great peoples may again form one nation as they did in the times of Charlemagne.

Now that peoples voice may freely speak let Freemasonry guide public opinion that something good may come out of all the misery brought by this war, that the blood of our brothers may not have been shed to cause more bloodshed, but to establish love in the world.

I was born on the banks of the beautiful river Rhine, where the French and German blood is mixed. I am a citizen of the United States and Grand Master of the Serenissimo Oriente de Cuba. In

my native district there is a legend and a song in which the river is mystified and endowed with great powers for good and bad. It says the river is now for a certain time the boundary and bone of contention between two great nations, until a great man comes and finds the massive golden ring set with the the most precious diamonds, which lies hidden at the bottom of the river. This ring will be the marriage ring of the two great nations, France and Germany, and the river will then be the bond of union instead of the cause of discord.

Freemasonry is destined to be the man that now finds this symbolic ring and unites these two great peoples into one nation. To me it seems as if I were calling my father on one side, and my mother on the other to forget their quarrels and unite again to be a happy family.

Masonry will continue to work along the lines laid out for it, will continue to build the temple that has been started by Solomon, but there are times when we cannot afford to distribute our energies, but when all our force must be concentrated on one thing, and in the achievement of that, all other plans will be forwarded.

Now is the time and the great time that Masonry has been waiting for; now is the time to do a great, a wonderful, a Masonic work; now is the time to do some practical work on a gigantic scale that will stem the tide of the Atilan hordes, hungry to destroy western civilization and all and everything that Masonry stands for. Thee union and complete understanding of France and Germany are the only salvation of our civilization. Let this union be a union of permanence and humanity will advance a hundred years at a bound.

If Freemasonry will not heed the message that I am sending herewith, then I hope, for the good of mankind that

some other strong organization will. On the contrary, hatred will consume these two nations, which should be one, and these that should be the standard bearers of civilization will be a spectacle of contempt and over their bodies will march the red fires of anarchy.

This is the message that I bring in the name of the G. A. O. T. U. that ye love one another. Come now, let us reason together; my German brethren, take ye the initiative, work for conciliation in your country with every means and approach the French brethren on this subject. Do not wait for them. Make the start yourselves.

French brethren, be magnanimous in your victory, suppress all propaganda of hatred in your country and approach your German brethren in the spirit of love. Love knoweth no pride, and let not false pride prevent your approaching your German brethren.

My American brethren, I rely upon you to do all you can to influence both sides to unite.

In the same way I appeal to all my brethren the world over to take up this message to endorse it, to promulgate it, to further and aid it in every possible way.

Let us all work together, look for the symbolic ring; find it and unite two peoples into one nation and thus render humanity the greatest service of ages.

Your humble servant and brother.

E. SCHMITT,

Grand Master of the Serenissimo Oriente de Cuba.

SOME DON'TS.

Don't present yourself for visitation after the lodge is opened.

Don't interrupt the lodge while the minutes are being read.

Don't talk about how great they do the work in your own lodge. The chances are they do it better in the lodge you are visiting.

LEXICON.

Exalted. A Companion of the Royal Arch is said to have been Exalted.

Excellent Mason. The degrees of Excellent and Super-Excellent Mason are among the oldest of the Scottish high degrees. During the past two centuries they have alternately formed part of the Craft and Royal Arch curriculum until at last they have found an abiding and appropriate place in the Council of Princes of Jerusalem, to which they form the logical introduction.

Executive, Lodge. The Executive officers of a Craft Lodge are the Master and Wardens. The same rule holds in the other Masonic bodies. In the Supreme Lodge the Executive power is vested in the Grand Master Mason, Grand Secretary and Grand Treasurer.

Expert. An officer in an Encampment of Knights Templar and a Council of Kadosh.

Expulsion. The severest penalty that can be administered; it severs all connection between the member and his lodge and the Craft at large. Expulsion from the Craft Lodge carries with it exclusion from all other grades or bodies to which a Brother may belong. Alive he is not recognized as a Mason, and it is unlawful for a Mason to speak to him on Masonic subjects. Dead, he is not entitled to Masonic burial. The penalty being so great, sentence of expulsion from a lodge does not become final until the case has been reviewed by the Supreme Lodge. The Grand Master Mason is invested with the power to summarily expel a member for grave disciplinary offenses, but even then the Brother has the right to appeal to the Executive board.

External Qualifications. The external qualifications required in a Candidate for Masonry are that he be a free

man, of lawful age and under the tongue of good repute, able and willing to work for his daily bread should necessity require it of him.

Extrusion. The term used in the Royal Order of Scotland for expulsion.

Ezra. One of the two Scribes in a Chapter of Royal Arch Masons in the Arch of Zerubbabel, and also used in a Council of Princes of Jerusalem.

LODGE DIRECTORY.

Lodge Alpha King Solomon U. D. St. Louis, Mo., meets first and third Saturdays of each month at 816 Olive street, Odd Fellows' hall, No. 2, at 8:00 P. M.; M. A. Wilson, R. W. M., 4576 Laclede Ave.; Ettore J. Giancola, Secretary, 2604 Dickson St., St. Louis, Mo.

Lodge Alpha Liberty U. D. Racine, Wisconsin, meets every Wednesday at Odd Fellows hall at 8:00 p. m., Wisconsin street, Racine, Wis.; R. W. M., Geo. Lowe, 1922 Grange avenue; Secretary, A. James, 1511 Packard Avenue, Racine, Wisconsin.

Washington Council of Kadosh No. 45, A. A. S. R. of C. B. of Washington, D. C., meets the second Wednesday of each month at the Temple, No. 1111 19th street, N. W. Mingo Sanders, Eminent Commander, 463 New York Ave., N. W.; Thomas F. Harper, Chancellor, 208 H street, S. W.

White Eagle Lodge No. 127, New York City, meets second and fourth Thursdays at 8 p. m. at Grand Central Opera House, 67th street and 3rd avenue. R. W. M. Adam Schylinski, 15 Park Row; Secretary, Walenty Bielecki, 411 E. 5th street.

LODGE DIRECTORY.

Alpine Lodge No. 1, C. B., A. F. & A. M., Scottish Rite in the A. M. F., meets first and third Friday evenings, 8:00 p. m., at their hall, 1824 Central avenue, Los Angeles, Cal. All BB. of the A. M. F. are cordially invited. L. P. Lea, Sec., 1824 Central avenue.

Lodge King Solomon No. 1, C. B., Washington, D. C., meets first Monday each month at 8:00 p. m. in Temple Hall, 1717 Pennsylvania Ave., N. W., Washington, D. C. Charles M. Carter, R. W. M., 1114 First St., N. W.; Eligh Smoot, Secretary, 2426 F St., N. W.

Provincial Grand Lodge (Symbolic), C. B. in the A. M. F., East of Washington, D. C. Henry C. Scott, Provincial Grand Master and President-General of Colored Branch, 521 21st St., N. W. Washington, D. C. Newport F. Henry, Provincial Grand Secretary and Secretary-General, 206 "P" St., N. W., BB. Washington, D. C. Other Office-Bearers BB. Thomas H. Harper, B. R. Snyder, Alex Dabney, Dan Williams, Mingo Saunders.

Lodge G. Garibaldi, No. 6, Salt Lake City, Utah, meets second and fourth Wednesday of each month at 8:00 p. m., Scottish Rite Masonic Temple, 161 South Second East street. R. W. M. Mark Cozzens, Midvale, Utah; Secretary, Wm. C. Mason, 161 South Second East street.

Lodge Heather Bell, No. 12, Scottish Rite of Adoption, Salt Lake City, Utah, meets each Monday in Scottish Rite Masonic Temple, 161 South Second East; Ethel Cozzens, Worshipful Mistress; Agnes Dust, Secretary, address 161 South Second East, Salt Lake City, Utah.

Lodge Golden Thistle No. 12 of San Francisco, Cal., meets first and third Tuesdays of each month at 8:00 p. m. in

California House (German House), Polk street, between Turk and Eddy streets. R. W. M., J. J. Enos.

Lodge Golden Star No. 15, San Francisco, Cal., meets first and third Wednesday of each month in California House (German House), Polk street, between Turk and Eddy streets. Harry Fieldhouse, R. W. M., 91 Elgin Park; Ed. A. Rower, Secretary, 144 Jolite street.

Ionic Lodge No. 15, A. F. A. M., meets second and fourth Saturdays in each month at 595 Courtlandt avenue, New York City, N. Y.

Blue Ridge Lodge No. 16, A. F. & A. M. C. B. meets on the fourth Wednesday of each month at 88 Belville Ave., Newark, N. J. I. L. Evans, Secretary, 24 Spruce St., Passaic, N. J.

Lodge St. John No. 21, Los Angeles, Cal. Meets every Wednesday, 8:00 p. m. Flower Auditorium, 1720 So. Flower St. R. W. M., W. S. Alley, 201 East 45th street; Secretary, Herbert Fisher. West Ann street, Los Angeles, Cal.

Golden Gate Council of Kadosh No. 28, San Francisco, Cal., meets every Friday at 8 p. m. in California House (German House), Polk street, between Turk and Eddy streets. Eli Gordon, Eminent Commander.

Lodge Caledonian No. 29, Tacoma, Wash., meets every Wednesday at 8:15 p. m. Tacoma Ave., at 8 p. m.; A. Nelson, R. W. M., 2117 Wilkinson street; S. Skarstrom, Secretary, 919 South Yakima Ave., Tacoma, Wash.

LODGE DIRECTORY.

Pacific Council of K. D. S. H. No. 35 Seattle, Wash., meets every first and third Saturdays of each month at Masonic Temple, 1923½ First avenue. Sojourning FF. welcome. W. S. Pulver, Eminent Commander, 1236 Taylor avenue. T. J. Engelstad, Chancellor, 607 Eleventh avenue, Seattle, Wash.

Lodge Savoy No. 35, Chicago, Ill., meets 2nd and 4th Mondays at 8 p. m., at 1223 Milwaukee avenue, Chicago, Ill.; Secretary, Nathan S. Klein, 2302 Potomac avenue.

Lodge Trinity No. 44, Seattle, Wash., meets every Monday at 1923½ First avenue, at 8 p. m. W. S. Pulver, R. W. M., 1236 Taylor avenue; Paul Raden, Secretary, 2013 Second avenue.

Lodge Kilmarnock No. 57, Astoria, Oregon, meets every second and fourth Wednesdays at 8 p. m., in the A. O. U. W. hall, 9th street; Walter Kallunki, R. W. M., 124 West Commercial street, H. M. Lornsten, Secretary, 1609 Irving Ave., Astoria, Oregon.

Lodge Harmony No. 60, meets first and third Tuesdays at 8:00 p. m. at Masonic Temple, Redmond, Wash. R. W. M., George B. Martin, Falls City, Wash.; Secretary, K. R. McKenzie, Fall City, Wash.

Long Island Lodge No. 71, C. B. No. 2, in the A. M. F., meets third Saturday of each month at 8 p. m. in the G. U. O. of O. F. hall on Flanders Road, River Head, N. Y. C. H. Martin, R. W. M.

Lodge Fidelity No. 73, Rock Springs, Wyo., meets first Monday and third Thursday of each month, at 8:00 p. m. at Klondyck hall, Rock Springs. All BB. of the A. M. F. are cordially invited. Secretary, C. M. Olson, box No. 3.

Viking Lodge No. 75, of Chicago, Ill., meets every Friday evening at 1223 Milwaukee avenue; R. W. M., Alexander Busch, 3129 Logan Boulevard; Secretary, Stanley Sniarski, 4136 School st.

Lodge Ogden No. 81, Ogden, Utah, meets every Wednesday at 8 p. m., No. 363 24th street, Ogden, Utah. George C. Wessler, R. W. M., 3050 Washington avenue; G. A. Muller, secretary, 2644 Washington avenue.

Lodge Rising Star No. 84, Sacramento, California, meet second and fourth Mondays of each month at 8:00 p. m., at Red Men's Wigwam, Tenth street, between "I" and "J". L. J. Walker, R. W. M., 1927 "E" street; M. J. Gastman, secretary, 1511 "F" street.

Lodge Rizal No. 86, San Francisco, California, meets first and third Thursdays of each month at 8 p. m. in California House (German House), Polk street, between Turk and Eddy streets. E. Barriera, R. W. M., 1133 Grant avenue; Lucio Losada, Secretary, 841 Broadway, San Francisco, Cal.

Lodge Fidelity No. 87, meets fourth Sunday each month, at Eagles Hall, at 2:00 p. m., Benld, Illinois. Steve Vigna, R. W. M.; Louis Daniels, Secretary, Box 230, Benld, Ill.

Lodge Alpha-Passaic No. 89 meets first and third Wednesdays at 8:00 p. m., Masonic hall, 653 Harrison street, Passaic, N. J.; R. W. M., Hyman Kramer, 335 Harrison street; Secretary, Charles Z. Newman, 133 West 113th St., N. Y. City.

Lodge Irving No. 100, Chicago, Ill., meets first and third Mondays, North Avenue Auditorium, 333 W. North Ave. Secretary, Alex Nelson Cillick, 6338 So. May street, Chicago, Ill.

LODGE DIRECTORY.

Lodge Justice, No. 104, Chicago, Illinois, meets first and third Wednesdays at 7:30 p. m. at 2754 Madison street; Fritz T. Hess, Secretary, 855 N. Larimer avenue, Chicago, Ill.

Lodge Beehive, No. 117, Salt Lake City, Utah, meets first and third Wednesdays of each month at 8 p. m., Scottish Rite Masonic Temple, 161 South Second East; Kay Wm. Chinn, R. W. M., 442 Edith avenue; A. J. Mechin, Secretary, 97 West 21st South, Salt Lake City, Utah.

Lodge Kilwinning No. 118, Sacramento, California, meets first and third Mondays at 8:00 p. m. in Redmans Hall, corner of Tenth between "I" and "J" streets, Sacramento. N. Jorstad, Secretary, 911½ K St., Sacramento, Cal.

Lodge Eureka No. 119, Oakland, California, meet second and fourth Saturdays of each month at 8 p. m. in Union Carpenter Hall, 761 12th street. Secretary, J. E. Jones, 1613 8th street, Oakland, California.

Lodge William McKinley, No. 121, Akron, Ohio, meets first and third Mondays at 7:30 p. m., on third floor, 325 South Main St.; C. E. Koons, R. W. M., 96 South College St.; A. E. Powell, Secretary, 83 Stone St., Cuyahoga Falls, Ohio.

Lodge Patria No. 123, Toledo, Ohio, meets every first and third Thursdays of each month at 8:00 p. m. in Pythian Castle, corner Jefferson and Ontario streets. R. W. M. Maryan Iwanski, 532 E. Stretcher street; secretary, Adam Solarczyke, 245 Palmer street, Toledo, Ohio. All BB. of the A. M. F. are cordially invited.

Lodge Dante No. 131, Cleveland, Ohio, meets every Thursday at 7:30 p. m., Pythian Temple, 919 Huron, R. I.; R. W. M., Fabio Di Santo, 10907 Grandview avenue; Secretary, Rosario Yusa, 3313 Scovill avenue, Cleveland, Ohio.

Lodge Hope No. 132, Bridgeport, Conn., meets first and third Saturdays at 8:00 p. m. at 1119 Broad St. R. W. M., E. Wisniewski, 50 Prospect St., Wallingford; Secretary, Zyg. Krysiak, 235 Thompson St., Stratford, Conn.

Lodge Balboa, No. 137, San Diego, Cal., meets every Thursday at 7:30 p. m. at Liberty Hall, 9th and G streets. Louis C. Young, R. W. M., 811 Thirteenth street; Willis Alexander, Secretary, 618 B St., San Diego, Cal.

Lodge Bonnie Doon No. 138, A. A. S. R. (Symbolic), Vancouver, B. C., meets every first and third Monday of each month at 8:00 p. m., in O'Brien hall, corner Homer and Hastings streets. R. W. M., Tom Hughes; Secretary, Thomas Houston, 5217 Prince Albert St., Vancouver, B. C.

Lodge Atlas No. 139, San Francisco, Cal., A. A. S. R., in the A. M. F., meets second and fourth Tuesday of each month at 8 p. m., California House (German House), Polk street, between Turk and Eddy streets. Alexander A. Horton, R. W. M.; James Anastassion, Secretary, 1898 Sutter street.

Lodge Kilwinning No. 140, Canton, Ohio, meets 2nd and 4th Saturdays of each month at 7:30 p. m., Red Men's Hall, 134 Tuscarawas street, East; Wm. O. Klein, R. W. M., 1610 17th street. S. W.; Secretary, E. E. Davis, 2318 6th street, N. W.

THE UNIVERSAL FREEMASON

Volume XIII

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Number 6

OFFICIAL EXPULSION.

Julius P. McDonough has been expelled from all rights and privileges in the A. M. F. for gross un-Masonic conduct.

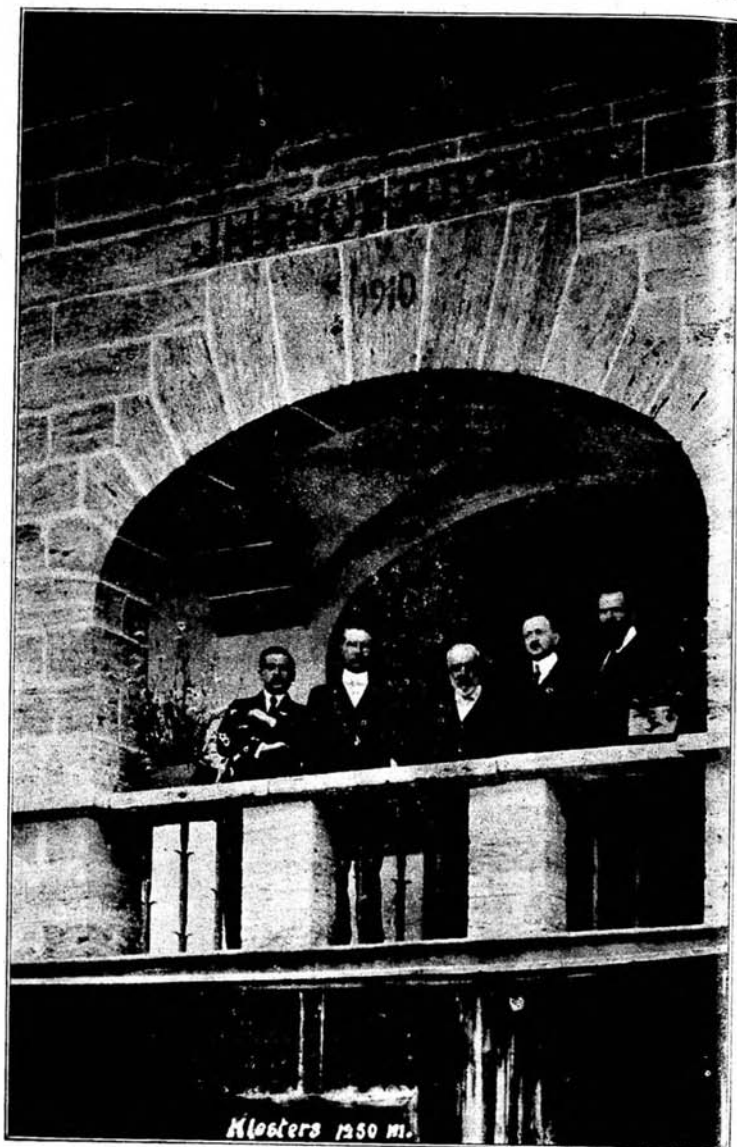
THE INTERNATIONAL MASONIC CONGRESS.

It was but a short time subsequent to the introduction of the Grand Lodge system before the brethren discovered that in establishing new Lodges and Grand Lodges no proper care to preserve cohesiveness among the Fraternity had been taken, and the wisest among them sought means to remedy the mistake then made, and congresses without number have been convened, deliberated and discussed, to dissolve ultimately without accomplishing anything tangible. In 1913 the Supreme Lodge in the American Masonic Federation issued invitations to all the Masonic Groups of the world inviting them to take part in a Congress to be held in San Francisco the following year, but owing to the outbreak of the world war then, the project which gave promise of success had to be for the time abandoned. In 1908 a Congress was held in Paris, France, at which preliminary steps were taken looking towards a Universal Masonic Federation and agreeing to meet again later.

In September, 1919, while the Supreme Lodge of the A. M. F. was in Triennial session an invitation was received from the Grand Orient of Switzerland of the Scottish Rite inviting us to take part in a Congress to be held in Zurich, Switzerland, in 1920, which would take up the work left by the Paris Congress of 1908. The invitation was accepted, and I was appointed to represent the Supreme Lodge at the congress.

On my journey to the Congress, while there and subsequently in other parts of Europe I had the privilege and pleasure of meeting with many of Europe's representative Masons, among them BB. H. P. van Nieuwenburg, Grand Secretary of the Grand Lodge of Holland and Editor of the Official Bulletin. Bro. Oswald Wirth of the Grand Lodge of France, Editor of "Le Symbolisme" and one of the foremost, if not the very foremost, Masonic writer in France at the present time. BB. A. Arles, Chef du Secretariat, and F. Wormser, Chairman of Foreign Correspondent for the Grand Orient of France. In Switzerland I met with and was the guest of the veteran Brother Edward Quartier la Tente, head of the Bureau of International Masonic Relations, Past Grand Master of the Grand Lodge Alpina, and an able and enthusiastic Mason.

Arriving in Zurich, Switzerland, I was received and welcomed by the BB. there, and among other interesting and historic events, the first meeting I had



Klosters 1250 m.

with the Executive Board of the Swiss Grand Orient held in the building where the Grand Orient held its first meeting. I give here a portrait of these BB. taken with Bro. A. Spilmer, who accompanied me as Private Secretary and Interpreter, and myself of the business done at the Congress. I can give no better report than by reproducing the minutes of the meetings.

The labors of the Congress over, I journeyed to Italy and had the pleasure of meeting the leaders of the several Masonic Powers, there and as elsewhere I was cordially and Fraternally received. All whom I interviewed were in favor of our object, and in response to the categorical query asked by me as to the standing of any of our BB. who might visit the Lodges of these several jurisdictions, the unequivocal reply was that they would be received and given fraternal welcome.

The Swiss BB. are nothing if not thorough, and aim to bring the teachings of Masonry into every day life, to make Masonry not simply the social and benevolent association so many are content with, but to make it helpful in every branch of industry and in every walk of life, on this subject there will be more to say later.

In the October issue of the U. F. M. there was reproduced copies of the confirmative Charter and proposed International Diploma adopted at the Congress, with this issue is reproduced a copy of the Charter of Foundation of the Federation and a portrait of the Delegates attending the Congress. Since the session, however, there have been other Grand Bodies given in their adhesion who were not there represented.

M. McB. THOMPSON.

MINUTES

of the Congress of the International Masonic Federation held in the City of Zurich, Switzerland, on the 17th, 18th, 19th and 20th of July, 1920, E. V., in the Temple of the Symbolic Lodge "Libertas et Fraternitas" Or.: Zurich.

I. The following Masonic Bodies sent representatives to the Congress:

1. American Masonic Federation, represented by Bro. M. McBlain Thomson.
2. Grand Lodge of Washington, D. C., represented by Bro. M. McBlain Thomson.
3. Grand Orient of Cuba, represented by Bro. M. McBlain Thomson.
4. National Grand Lodge of Scotland, represented by Bro. John Anderson.
5. Grand Lodge of Columbia, represented by Bro. Spilmer.
6. Souverain Sanct. pour la France des Rites Reunis Ecosais A et A. et de Memphis et Misraim, represented by Dr. E. Pargaetzi.
7. Souv. Sanct. des Rites de Memphis et Misraim for Germany, represented by Bro. Th. Reuss.
8. Grand Orient of the Scottish Rite in Germany, represented by Bro. Th. Reuss.
9. Souv. Sanct. of the Memphis and Misraim Rites in Switzerland, represented by Bro. Th. Reuss.
10. National Grand Lodge of the United Rites Scottish, Memphis and Misraim for Great Britain and Ireland, represented by Br. Th. Reuss.
11. Grand Orient of Switzerland of the Ancient and Accepted Scottish Rite, represented by Brothers H. R. Hilfer, R. Merlitschek, M. Bergmaier.

Vom 17.-19. Juli 1920 in Zürich wurde von den unterzeichneten Vertretern der nachstehenden genannten Groß-Verfassungen



American Masonic Federation
Grand Lodge of Washington, D.C.
Grand Orient de Cuba
National Grand Lodge of Scotland
Grand Lodge of Columbia
Souverain Grand Orient de France pour la France
Groß-Orient von Griechenland
Groß-Orient des A. & A. Schott. Ritus für die Schweiz

Vertreter: Hr. W. W. B. Thomson
" Hr. W. W. B. Thomson
" Hr. W. W. B. Thomson
" Hr. J. Andersen
Hr. A. Spilner
Hr. E. Sargatz
Hr. H. Schütz
Hr. W. W. B. Thomson & Co.

der Internationale Freimaurer-Bund

mit einem Weltcharakter in Zürich gesetzmäßig gegründet und damit ein Machwerk in der Geschichte der Weltfreimaurerei Gedanken gesetzt.

In Vertretung dessen zeichnen die am Gründungs-Congress anwesenden Vertreter diese Urkunde und versehen sie mit ihrem persönlichen Siegel

Gegeben im Ort Zürich, den 19. Juli 1920 A. & A.



W. W. B. Thomson 33° 90° 95°
J. Andersen 33° 90° 95°
A. Spilner 33° 90° 95°
E. Sargatz 33° 90° 95°
H. Schütz 33° 90° 95°
W. W. B. Thomson & Co. 33° 90° 95°

12. Prince Alexander of Greece, Grand Protector of the Greek Freemasonry, represented by Bro. H. Schutz.

With his letter dated July 18th, addressed to Brother McB. Thomson, Brother Reuss withdrew his representations and left the Congress of which the latter takes due note.

The following Bodies also wished to be represented at the Congress:

1. Ordre Martiniste of France.
2. Supreme Lodge of the Order of the Illuminati for the U. S. A.

At a preliminary discussion of this question it was, however, decided to admit only purely Masonic bodies; the Fraternal relations with the two above named organizations is, however, not prejudiced in any way through this decision.

III. The organizing committee had asked our M. Ill.: Bro. M. McB. Thomson to accept the office of Honorary President of the Congress, and the latter has kindly accepted this office.

Opening of the Congress, Saturday, July 17th, 1920, 8 o'clock p. m.

III. The Ceremonies of the official opening of the Congress took place at a Lodge in the first degree in the Temple of the Symbolic Lodge Libertas et Fraternitas, Seegartenstrasse 2, Zurich. Bro. Th. Reuss presents his greetings to the delegates with an address specially devoted to the Hon. President, Bro. M. McB. Thomson on handing him the Gavel. Bro. Thomson tenders his thanks for the honor conveyed to him; in his address to the brethren he specially emphasizes the importance of the present congress, and he specially mentions that several Masonic Bodies of other Rites has made efforts to call an International Congress, but without any success. Bro. Thomson expresses his great satisfaction of being able to open this

Congress which promises to be an historical fact of the greatest importance.

The lecture held hereafter by Bro. Dr. E. Pargaetzi concerning the origin and regularity of modern Freemasonry in England and France was heard with great interest.

The Lodge was then closed by Bro. Hilfiker.

Deliberations, Sunday, July 18th, 1920.

IV. Beginning 9 o'clock a. m. the Hon. President of the Congress Bro. Matthew McBlain Thomson opened the meeting, which was attended by the following delegates: Bro. Mathew McBlain Thomson, Bro. John Anderson, Bro. August Spilmer, Bro. H. R. Hilfiker, Bro. Dr. E. Pargaetzi, Bro. Rolf Merlitschek, Bro. Martin Bergmaier, Bro. Hermann Schutz.

V. Election of the Officers of the Congress.

The Congress has elected unanimously the following officers of the day:

President, Bro. Matthew McBlain Thomson.

Secretary, Bro. H. R. Hilfiker.

VI.—Programme.

Bro. H. R. Hilfiker proposed and the Congress agreed to treat the following points:

1. Reading of the Minutes of the Congress at Paris, 1908.
2. Foundation of an International Masonic Federation.
3. Principles of the Laws of the Federation.
4. Election of a Committee to work out the Laws.
5. Election of the Executive Board of the Federation.

6. Deliberation respecting a Confirmative Charter and of a common Diploma.

7. Deliberation respecting uniform Badges.

8. Election of a Committee for studying the rituals and for establishing the official Rituals of the Federation.

9. Election of the Correspondents and Publishing Officers.

10. Deliberation respecting the edition of a Masonic Calendar.

11. Deliberation respecting undertakings on Masonic principles.

12. Deliberations on the economical activity of the Federation.

13. Miscellaneous.

Before entering on the programme, Bro. Herman Schutz gave the following declaration:

"Prince Alexander of Greece, Grand Protector of the Greek Masonry, sends his greetings to the Congress and expresses his hearty sympathy in favor of the foundation of an International Masonic Federation. The adherence of the Greek Masonry will be taken into serious consideration as soon as the Prince Protector will be again in a position to exercise his rights on the Greek Masonry."

VII. Discussions and Decisions.

1. The Congress has taken note of the Minutes of the Congress of Paris, which took place on June 9th, 1908. These Minutes are joined to these presents. After the lecture of the same Bro. Hilfsker took the opportunity of drawing the attention of the Congress to the doubtful success of that congress of 1908, which was not based on a sufficiently strong foundation, requesting the delegates to profit from this experience and to form stronger ties at this present Congress.

2. The proposal moved by Bro. M. McBlain Thomson and seconded by Bro. H. R. Hilfsker, to establish an International Masonic Federation met with the approval of all the delegates who unanimously declared themselves agreeable on behalf of the Body they represented to adhere to this Federation. This Federation was thus established and the Congress has given it the following title:

In English—International Masonic Federation.

In French—Federation Maconique Internationale.

In German—Internationaler Freimaurerbund.

In Italian—Federazione Massonica Internazionale.

In Spanish—Federacion Masonica Internacional.

In Latin—Foederatio Universalis Liberiorum Muratorum.

3. The following principles on which the Laws of the International Masonic Federation should be based on were proposed and accepted by the Congress:

Having recognized that Universal Masonry up to now had been more than meaningless, the historical Ancient and Accepted regular Masonic Bodies represented by the undersigned brothers have gathered at a Congress at Zurich in the year 1920 for the purpose of reviving Universal Brotherhood. This Universal Organization is based on the Ancient and historical principles of Freemasonry and its history.

The delegates of the following Masonic Bodies:

American Masonic Federation.

National Grand Lodge of Scotland
Grand Orient of Cuba.

Grand Orient of Columbia.

Grand Lodge of Washington, D. C.

Grand Orient of Switzerland of the
Ancient and Accepted Scottish Rite.

Supr. Counc. of the United Rites Scottish Memphis and Misraim for France.

Grand Protector of Greek Masonry assembled at the Congress at Zurich on July 17th, 18th, 19th and 20th, 1920. are establishing a World's Federation of Universal Masons with the purpose of making universal Brotherhood in its historical meaning to be a living thing and to obtain the union of all the non-sectarian Masonic Bodies.

The seat of the Federation is at Zurich, Switzerland, where a Secretariate of the International Masonic Federation is established, being the executive authority of the decisions of the Board governing the International Masonic Federation. The Executive Board is to be elected by and from the Grand Masters of all the Masonic Bodies of which the Federation is composed.

The Executive Board consists of nine members and elect from these the President and the Vice-President of the Federation. The Executive Board will form a quorum if five members are present, including the President or in his inability the Vice-President and the Secretary.

The Masonic organizations of one country no matter what rite they are working join to form one Grand Body of that country and elect a common Grand Master who is a member of the Council of Grand Masters of the I. M. F.

Only the Congress, between sessions the Executive Board or by majority of votes, is authorized to issue Confirmative Charters of the International Masonic Federation. A Confirmative Charter is issued to every adhering Grand Body and this Grand Body is alone authorized to charter daughter Lodges of the Country.

Each adhering Body is free to work according to their rituals and to establish their own By-Laws, as long as these

latter are not against the general principles of the Laws of the I. M. F.

The Executive Board, however, recommends to adopt the official rituals of the I. M. F.

The I. M. F. stands on the ground of the greatest tolerance. Every Masonic Body consisting of a Grand Lodge and daughter Lodges and following the principles of true and genuine Masonry, may become a member of the I. M. F.

To cover the expenses connected with the Secretariate, every adhering body will pay an annual contribution of Frs. 5. (Swiss money) for each of their members in good standing. The amount is payable semi-annually in advance on June 24th, and December 27th of each year or before. These contributions have to be remitted to the Secretariate at Zurich.

The Fee for the Confirmative Charter is Frs. 125 (Swiss money) to be remitted to the Secretary for account of the I. M. F.

The Executive Board has charge of the supervision of the accounts of the Secretary and will elect from the Grand Masters two Auditors. The legal representatives of the Federation are the President, the Secretary and the Treasurer.

The Secretary shall be the Manager of the Secretariate of the I. M. F. He will receive a salary to be fixed annually by the Executive Board. He is a member of the Executive Board.

The Sub-Departments of the Secretariate, such as the Economical Department, Undertakings, Schools, etc., are subject to separate regulations, proposed by the Executive Board and accepted by the Congress. If the Executive Board should deem it necessary to act upon this before the next session of the Congress, they will submit the question to the Grand Masters of the adhering Bodies for discussion in their quarters.

The Executive Board is elected by the Congress for a period of two years. It is provided, however, that at least one-third of the officers be re-elected from the preceding term.

The Executive Board must call a Congress every two years or, at request of two-thirds of the adhering bodies.

The proper organ of the Federation is the Congress. The Executive Board is responsible to the Congress direct.

Every Grand Lodge has the right to one vote for every 50 of its composing Craft Lodges or fractions thereof.

Countries where the I. M. F. is not recognized are considered free territories for the establishment of Grand Lodges and Lodges after an invitation to the existing bodies has been tendered and refused.

These laws either in whole or in part may be altered by the Congress at the request of two-thirds of the votes.

4. A Committee consisting of the Bros. Spilmer, Anderson, Hilfsker and Pargaetzi is charged with the working out of the Laws of the Federation on the principles of the preceding article.

Election of the Executive Board.

5. The following Brethren have been proposed and elected unanimously as officers composing the Executive Board:

President of the I. M. F.—Bro. Matthew McBlain Thomson, Grand Master and President of the American Masonic Federation.

Vice-President—Bro. William Dunlop, Grand Master of the National Grand Lodge of Scotland.

Secretary—Bro. H. R. Hilfsker-Dunn, Grand Master of the Grand Orient of Switzerland of the A. and A. Scottish Rite.

Treasurer—Bro. Rolf Merlitschek, Grand Inspector General of the Grand Orient of Switzerland of the A. and A. Scottish Rite.

Fifth Member—Bro. Jean Brisaud, Grand Master and President of the Sour. Sanct. of France of the United Scottish Memphis and Misraim Rites.

6. The wording of the Confirmative Charter proposed by Bro. M. McBlain Thomson was accepted. It was decided to translate the same into Latin being a neutral language.

The Congress decided further that there shall be a design adopted for a diploma to be used by all constituent members of the I. M. F. The wording of these diplomas proposed by Bro. McB. Thomson was accepted. The diplomas to be written in two languages, one of which Latin and the other the language of the country for which the diploma is intended.

The Congress resolved to grant a special diploma to the Grand Masters of the Bodies represented at this Congress and also to the delegates, stating specially that the holder of this diploma is one of the founders of the I. M. F.

7. There shall be universal Badges adopted by which Brethren of the I. M. F. shall be distinguished, one for the Craft degrees and one for the high degrees. The latter consisting of the double-headed Eagle with the cross and egg on the breasts and the former of the compass and square with the letter "God" and the globe. The Secretary is instructed to have these badges made and to sell them to the Grand Bodies adding 20 per cent to the cost in favor of the funds of the Federation.

The Grand Seal of the I. M. F. must contain the three castles compass and square and the two hemispheres, and the text: Grand Seal of the International Masonic Federation (in Latin).

8. As members of a permanent committee for studying the rituals and establishing the official rituals of the I. M. F. the following Brethren were elected. Bro. M. McB. Thomson, Bro.

Pargaetzi and Bro. Bricaud. This Committee has the right to choose other collaborators from the members of the I. M. F. if they deem it necessary.

9. In order to keep up the relations between the different Grand Bodies composing the I. M. F. a correspondence and publishing committee is elected. This committee is composed of the Secretaries of the Constituent Bodies and presided over by the Secretary of the I. M. F. The different Grand Bodies may elect as many correspondents as they think necessary. The Congress takes note of the following nominations as members of the Correspondence Committee:

Brother H. R. Hilfiker-Dunn, President; Bros. August Spilmer, Thomas Perrot, and Mechin, Correspondents of the American Masonic Federation; Brother Rolf Merlitschek, Correspondent of the Slavish countries.

10. The Congress decides unanimously to issue a Masonic Calendar showing specially the Grand Bodies adhering to the I. M. F. giving their names, addresses and the names of their leading officers, with a short historical account. The non-constituent Bodies to be shown with the names only.

The American Masonic Federation offers to buy as many calendars as will pay the cost of the printing; the remaining copies to be sold to the other adhering bodies.

The Secretary is charged with the editing of this calendar which has to appear for the first time in 1921.

11. Led by the consideration that the best means for spreading abroad the principles of true and genuine Masonry is to sow them in the hearts of the growing generation, the Congress decides to establish Masonic Schools. Bro. Hilfiker and Bro. Merlitschek propose to put this idea into action at once in order to show a practical result of

our work, especially in view of the fact that other Masonic bodies are trying to carry out similar projects in order to gain the sympathy of the public. Bro. McB. Thomson proposed to accept this plan in its principles and the following motion, moved by Bro. McB. Thomson and seconded by Bro. H. R. Hilfiker, passed unanimously:

"The International Masonic Federation, in session assembled endorses the general principle of Schools for Masonic education of Children and Adults in the exoteric and esoteric principles and teaching of Masonry and establishing Schools for such purpose. The elaboration to be drawn up by the Secretary of the I. M. F. and send to each adhering member a prospectus with the outlines of same for their consideration."

To execute this project the Swiss delegates proposed to buy the existing private Boarding School "Institute Rhatia" at Klosters, Canton Grisons, Switzerland, which is most suitable for the purpose.

12. To further the social welfare Bro. Hilfiker proposed the foundation of an economical department with a view to facilitate the international commercial relations and to reduce the prices of the most necessary articles. The Congress endorses this idea unanimously on the principles of the programme proposed by Bro. Hilfiker, and the Secretary was instructed to work out a full prospectus and to submit it to the adhering Grand Bodies for their consideration.

13. The following motions were duly moved and seconded and passed unanimously:

(a) A half-yearly card should be issued to every member of the I. M. F. in good standing against payment of the half-yearly contribution of Frs. 2.50.

(b) The Congress acknowledged unanimously that the Early Grand Council of Rites of Scotland is head of the first

and original Scottish Rite and therefore the mother Lodge of Scottish Freemasonry. The working of this Rite is exclusively reserved to Members of the International Masonic Federation.

These Minutes have been read and translated to the delegates assembled at the Congress at Zurich, 1920. The Secretary is instructed to make a written translation and to send the same to the constituent members of the I. M. F. The delegates accept unanimously these minutes in all their details and confirm the same with their signature and their personal seal.

Or.: Zurich, July 20th, 1920, E. V. at 8 o'clock p. m. in the Temple of the Symbolic Lodge Libertas et Fraternitas.

Signatures:

M. McB. THOMSON,
JOHN ANDERSON,
HERMAN SCHUTZ,
H. R. HILFIKER,
E. PARGAETZI,
AUGUST SPILMER,
ROLF MERLITSCHKE.

English text of the German part of the opening speech delivered by Bro. Pargaetzi, G. S. G.

Universal Brotherhood is a noble word, and high ideal. But Modern Masonry of 1717 neither possesses or practices Universal Brotherhood, as little as it possesses, or has to communicate genuine secrets. The so-called secrets of Modern Masonry of 1717 are completely exploded and obsolete. For anyone may buy books for a few shillings at any bookseller, wherein the secrets of Modern Masonry are so clearly described and by illustrations explained, that anyone who is in possession of such a book can work his way into any modern Lodge. Modern Masonry of 1717 in fact possesses nothing which is worth being kept secret, still less being worth

the solemn and severe oaths extracted from candidates.

In so far as political activities do not form the principal business of Modern Masons at their meetings, the Lodges under the symbolic application of the tools of stone masons teach exactly the same laws of morality as are taught by church and school. Anyone desiring to become a respectable citizen, who acts on the square towards his neighbors, need not join Modern Freemasons, to learn it there. School and church will teach him that. The majority of candidates join Masonry because—and this holds specially good for the smaller towns and cities, the Freemason Lodges are looked upon as a kind of exclusive, or high class clubs, and because to belong to them brings credit, commercial and social advantages to the members. A smaller portion of candidates join because they desire to be considered freethinkers and intellectualists who have liberated themselves from the shackles of the church, and who no longer believe in the fairy tales of children. None probably, ever joined in order to practice Brotherhood, still less Universal Brotherhood.

The world war has proved this beyond the shadow of a doubt. The non-Masonic and non fraternal behaviour of the overwhelming majority of Masons in all countries, has dealt the death-stroke to Modern Masonry as a "Brotherhood," and its pretended brotherliness.

The profane world saw with astonishment that Brother Freemasons were the most active war-agents and the practisers and advocates of the most cruel hatred. The profane world saw with horror that the Lodges of Freemasons were the centers and hatchinghouses of that policy which is principally responsible for the extension which the war has taken and for its inhuman form.

Voluminous books have appeared, and especially one in Switzerland, which prove at the hands of documents the share Modern Freemasonry has had in the bringing about of the world war and in its cruel consequences. And this leads me to proclaiming here the fact, that Modern Masonry of 1717, from the very commencement, was nothing else or at least principally so, but an organization for political purposes. The Grand Lodge of London was founded to support the Hanoverians dynasty just then called to England to substitute the Stuart Kings. The modern Scotch Masonry was founded in France to advance and support the Ex. King James and his house. The great French revolution is closely connected with the activity of the French Modern Freemasons. I do not propose to analyse the connection of Modern Freemasonry with political events of a more recent time. The hatred nursed and spread by members of Modern Masonic Bodies continues to work, and even to increase. It will take generations before the effects of this most lamentable Masonic campaign of hatred will cease to be noticeable or totally disappear.

Only we, representatives of Ancient and Primitive Masonry, claiming descent—naturally not by diploma, but by ritus continuation of principle and ceremony—from the Oriental Franco-Masons, the gnostic, Schismatic Temp-lars, we alone dare attempt to try to realize Union, Brotherhood, in the face of a sea of hatred. For we, Ancient and Primitive Masons alone have kept aloof from the deplorable political activities of the Moderns, and have kept ourselves free from the unMasonic campaign of hatred of the "regulars," and unlike the "regulars" we are also the Keepers of the ancient and true Masonic secret which the Moderns never possessed. This genuine and true Temp-

lar-Masonic secret is of such a nature that only it makes it comprehensible, why our Masonic forefathers made the candidates swear such severe oaths. This secret is identical with the secret of the Mass and of the Gnostic Christian.

We maintain, however, in general, a true and lasting Universal Brotherhood will never be achieved, unless this Brotherhood is built on the community and solidarity of interests of the brethren, and of men in general. Therefore we have to offer to our members and the Fraternity, and mankind in general, a message. This message proclaims a Brotherhood based on the community and solidarity of interest of the Brethren, in the place of a counterfeit, spurious, false Liberty, Equality, Fraternity, we offer genuine Freedom, equal justice, true Love. Our Freedom is not mock Liberty, is not libertineneze, does not give anyone the right to do as he fancies. Our Liberty is the strictest bond within the law of humanity, discipline, self-control and freedom from original sin. In the room of a pretended Equality, which never has existed, we proclaim equal justice for all, based on strictest fulfillment of every man's respective duty. And in the place of a spurious Fraternity we proclaim true divine Love which makes all men genuine Brothers and Sisters who have grasped the deep truth of our Law of Liberty and Brotherhood in the Lord. This our message contains the key and cornerstones of the new temple of Universal Brotherhood.

Freemasonry allows you to choose your own road to eternal life. It us into your hands the lights, faith, hope and charity which turn shadows into softening influences and better fits you to make a choice.



MEMBERS OF INTERNATIONAL CONGRESS OF SWITZERLAND.

THE UNIVERSAL FREEMASON.

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EDITORS:

M. McB. THOMSON, THOMAS PERROT
Scottish Rite Masonic Temple,
61 South Second East Street.

All letters or articles for publication should be addressed to M. McB. Thomson, Scottish Rite Masonic Temple, 161 South Second East Street, Salt Lake City, Utah. To insure insertion, all communications should be in the hands of the editors not later than the 20th day of the month preceding publication.

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EDITORIAL.

ANOTHER MEMBER IN THE I. M. F.

We have just received notice from the Secretariat of the International Masonic Federation that the Grand Lodge and Supreme Council of Luxemburg has applied for membership in the I. M. F. We welcome our Brethren of Luxemburg into the Universal Masonic family, and as other Grand Masonic powers are seeking information. We believe that before the next meeting of the International Masonic Congress in 1922 the majority of the Masonic Powers of the world would declare for universality. So Mote It Be.

THE LATIN-AMERICAN MASONIC CONGRESS.

On the fifteenth day of last month the Grand Masonic Bodies of South and Central America met in Congress in the City of Porto Alegre Brazil to discuss means of bringing about a closer union between them, and of generally furthering the cause of Universay Masonry of which they are all advocates. We sympathise entirely with the aims of our Latin BB., but would suggest to them that the object they have in view would be accomplished better, easier and sooner by them becoming members of the International Masonic Federation, if union on the restricted scale that they propose would be good, it most assuredly would be better on a larger and international basis. One step toward this consummation will be attempted as we understand that a proposition will be made to invite the Grand Lodges of North America to co-operate with those of South and Central America in forming a Pan-American Masonic union. This proposition, as a step toward the greater union, will be favored by a number of the delegates on the condition that the invitation be primarily sent to the American Masonic Federation, which is recognized as the only genuine exponent of Universal Masonry in the U. S. A. It is good to be appreciated.

NOT THE FAULT OF THE TEACHING.

The E. A. amongst his earliest lessons is taught of Masonry "Honorable it must needs be from its tendency to make all men so, who yield obedience to its precepts." That all who go through the degrees do not "yield obedience to its precepts" is a lamentable, and regrettable truth. A year ago we had occasion to comment on the uncourteous and ungentlemanly conduct of the

Secretary of the Grand Lodge of New York (Locals), who replied to our New Year's greetings by sending an insulting letter, we then thought that that man was a sort of a freak, in a class by himself, and fortunately so, we have just discovered that another of like calibre exists in a man called A. Arbuthnot Murray, Secretary of the Grand Royal Arch Chapter of Scotland who in reply to the courteous invitation to attend the International Congress sent him by the Secretary from Zurich, sent the following sample of scurrility.

"Dear Sir: I have received your most objectionable and impertinent communications respecting what is called an International Masonic Federation. No recognized Masonic Body in Scotland will have anything to do with you. It is with extreme regret that I have to point out that a man called McBlain Thomson is an expelled Mason and the least said about him the better. Please do not send me any more communications.

"Signed)

"ALFRED A.

ARBUTHNOT MURRAY."

The writer of this courteous (?) letter was originally a member of an irregular Knight Templar organization in Scotland, but professing to have become convinced of its irregularity he was healed and admitted into the regular Grand Encampment, where by professing extra zeal and enthusiasm in a comparatively short time, he was elected Grand Master. Immediately thereafter he showed the cloven hoof, proved himself to be what he really was, and always had been, a spy for the enemy and a traitor where he professed to be a friend; by creating dissension and ultimately causing a number of the Encampments to secede with him to the body of whose irregularity he had before claimed to be convinced. His thir-

ty pieces of silver being the award of the position he now holds. He failed in his main object as a majority of the Encampments, and all of the ancient ones, refused to have anything to do with him and subsequently he and his abettors were solemnly expelled from the Order.

I have no desire to engage in a mud-slinging contest with Mr. Murray, with the knowledge I have of him I could not truthfully say that he has profited by the instructions given him as an E. A. and is an "Honorable" man, to say that he is a gentleman or a Mason, would lay me liable to be charged with the grossest kind of flattery, therefore, to quote himself, "The least said about him the better."

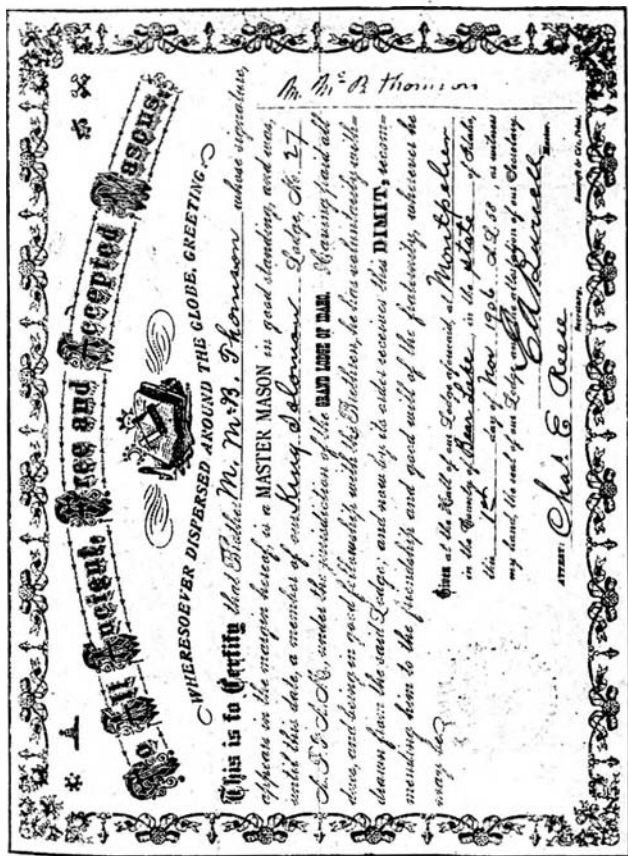
"THEY BELIEVE A LIE RATHER THAN THE TRUTH."

That there are many whom the above quotation from Holy Writ applies to is shown by the recurrence of the falsehood embodied in the preceding paragraph, claiming that Bro. M. McB. Thomson had been expelled from the Grand Lodge of Scotland. Its propagators are of those probably who believe that by continual re-iteration, a lie may come to be accepted as truth. We have exposed this lie so often that it seems waste of time to devote more space to it, but, they who love and make a lie, and roll it under their tongue like a sweet morsel, seem never to tire of spreading it and as thereby some may be deceived we again feel compelled, however, reluctantly to touch the unclean thing.

Prior to the year 1896, M. McB. Thomson was a member of Lodge Newton-on-Ayr St. James No. 125 on the registry of the Grand Lodge of Scotland from which he severed his connection by Demit. This Demit he deposited

with Lodge King Solomon No. 27 on the registry of the Grand Lodge of Idaho, U. S. A. (Locals), in which he was an active member for eight years, for these terms he represented King Solomon Lodge in the Grand Lodge of Idaho, serving one term as Grand Orator. On the 1st of November, 1906, he severed his connection with the King Solomon Lodge and the Grand Lodge of

Idaho by Demit (a photo reproduction of which we present), and on the 9th day of January affiliated with the Grand Lodge "Inter-Montana" of the Universal Scottish Rite, which Grand Lodge became one of the founders of the American Masonic Federation. Close upon a decade thereafter the Grand Lodge of Scotland (persuaded thereto by the Local Masons of the U. S. A., and with



the hope of hurting the progress of the A. M. F.), pretended to deprive Bro. Thomson of the membership that he had voluntarily resigned near a score of years before. The question might here be considered, "What is a Demit?" and what effect has the giving of a Demit by a Lodge to a member upon the grantor, or the grantee? All authorities hold that the effect is a severance of all relations previously existing between them. In the words of Mackey's Encyclopedia, "A Mason is said to demit from his lodge when he withdraws his membership; and a demit has been granted by the Lodge." Demission from one body, and affiliation with another is similar to the expatriation, and subsequent naturalization of an Alien in our country. When he emits his declaration of intention to become a citizen of the U. S. A., he resigns or demits from all allegiance he formerly held to the country of which he was previously a subject, and his subsequent act of naturalization makes him a citizen (affiliates him) of the country to which he transfers his allegiance. And for the government of the country of which the naturalized citizen was formerly a subject, to pretend to deprive him of the citizenship which he had by his acts of declaration and naturalization voluntarily resigned, would have the same effect on his civil standing, as the pretended expulsion of Bro. Thomson from the body from which he had resigned near a score of years before would have on his Masonic standing.

WHAT'S IN A NAME?

A brother in Stockton, Calif., has sent us a clipping from the "Stockton Independent" commenting on the activities of the A. M. F. in that city. The acknowledgment is made that previous persecution had been a boomerang against

those instigating it as when the charge on which our organizer had been arrested was examined into, the case was dismissed. "But," says this Stockton wiseacre, "It is understood that the members of the new order in approaching a man for membership infer that they are representatives of the Free and Accepted Masons," and wise in his own conceit believes that he has scored a point, not knowing that Freemasons in all ages and in all countries have and still style themselves "Free and Accepted, sometimes with the prefix "Ancient." But in Masonry as in all subinary associations where there are many men, they are more or less divided into groups, even as they are in religion and politics. Thus while all believers in the Divinity of Jesus as the Christ, are known by the generic name of "Christian" they are divided into a multitude of sects, all claiming the generic name, but distinguishing their peculiar branch by its sectional designation. These sects are again divided and sub-divided, thus there are half a dozen different kinds of Methodists; of Presbyterians; of Catholics and so on. There are orthodox and reformed Jews, but both are Jews, so with Masons all Masons are Free and Accepted the peculiar branches of the great fraternity are distinguished by the Rite they profess, thus we have Free and Accepted Masons of the Rite of Memphis; of Mizraim; of the Scottish Rite; of the Local American Rite and many others. But the Stockton Scribe can take it as a fact (though before unknown to him) that no matter what Rite Masonic Groups may profess, all claim to be Free and Accepted.

WE WIN AGAIN.

Again we have to chronicle two legal victories for the A. M. F. won during the last month, both in California, one in San Francisco and one in Los An-

geles. In the former the Locals, through one vicious, and some weak members of the A. M. F., started suit to have the A. M. F. enjoined from working in the state of California. In this the Locals overstepped themselves in that the plea was that the A. M. F. had no right to establish Lodges in the state as there was already a governing body there with exclusive jurisdiction over the Masonic Order, that the same applied to the Supreme Council as the Southern Jurisdiction of the mis-named Scottish Rite controlled the state also. The court held in effect that the complainants not being members of either the Grand Lodge of the State of California (Locals) or of the mis-named one, that they could not plead in their name, but that these would have to come into court directly if they had or thought they had, cause for complaint and dismissed the case. And it stands dismissed for all time for neither of these bodies will ever come into court against the A. M. F. or appear anywhere in the open against us, lest they might be compelled to give a reason for their own existence, something impossible of accomplishment. The Los Angeles case was another one where the Locals by lies and misrepresentations wrought on a young brother who had just been Entered, to start suit for the recovery of the fee paid, on the ground that he had joined under misrepresentation. The decision was given in our favor and in another column will be found a letter from the Secretary of St. Johns Lodge dealing fuller with the affair.

SUBSCRIPTION PRICE RAISED.

It is with reluctance that we have to announce to our readers that beginning with the first of the year we will be compelled to raise the subscription price of the Universal Freemason from \$1.00

to \$1.50 per annum. We believe that we are the last one of the Masonic periodicals to take this step, the majority of our co-temporaries having advanced their rates over a year ago. We have kept the old rate in the hope that prices of material would drop, instead of that they continue to raise so far as printing is concerned until in fairness to the general fund of the A. M. F., which has had to bear the deficit we are compelled to take this step. It may not be known to all the brethren, it is known to many, that the entire work connected with the production of the magazine with the exception of the mechanical part, printing, etc., is a labor of love, the editing, dispatching and correspondence connected with it have always been gratuitously rendered. Were this not so we would have been unable to carry on at the old price as long as we have. Further, the DB. will have seen that the unsightly ads that so disfigure the pages of our co-temporaries are absent from ours. Our refusal to mix advertisements with our reading matter has been a great financial loss to us, as were it not for those ads, few of our co-temporaries could exist, but our knowledge that the information given in our columns is worthy of preservation, an knowledge endorsed by the BD. buying bound volumes to keep for reference, has prevented us from availing ourselves of this source of revenue.

All subscriptions sent us prior to January 1st, 1921, will be taken at the old rate of \$1.00 per annum, but after that date the price will be \$1.50 per annum.

BULLETIN OF THE INTERNATIONAL BUREAU FOR MASONIC AFFAIRS.

For close on twenty years Brother Eduard Quartier la Tente of Neuchatel, Switzerland, Past Grand Master of the Grand Lodge "Alpina" has conducted

an International Masonic Bureau, and edited a Quarterly Bulletin as its organ. In establishing this Bureau the first step ever made was taken towards creating a common center of communication between the world's Masonic groups, good work was done by it, and better work could have been done had the Bureau been more non-sectarian, by this term we mean, if instead of aligning itself with a particular class which it termed "Regular" and ignoring the existence of other classes which is stigmatized as "Irregular" it had simply sought to draw ALL Masons together irrespective of the differences, whether minor, or major which existed between them, the end sought would have been easier of accomplishment. Unfortunately, for the success of the undertaking, Brother Quartier la Tente took the other course, and catered to the element he labeled "Regular," which happened to be that which was self-centered and non-universal, this class had no sympathy with his aims; which they were incapable of appreciating, and the consequence is that he has been compelled to consider the necessity of giving up the work to which he devoted so many years of unselfish labor and effort.

We hope that Bro. Quartier la Tente may succeed in procuring sufficient encouragement to enable him to continue his life work, and that he may be able to accomplish much good thereby.

We are broad minded enough to wish him this with all our heart, it is true we do not see alike in our ways of reaching the goal which is the same with both of us, and nothing in life would give us greater pleasure than to have Bro. Quartier la Tente with us in aim as well as intention.

While in Europe we had the pleasure of meeting with and being entertained by him and the time then spent we will always look back to with pleasure.

COMMUNICATION.

Nov. 19, 1920.

Dear Sir and Brother:

Someone—I don't think it was Solomon—has said that in numbers there is strength, and so there is—sometimes, but not always. At least this is the conclusion to which the Local Masons of Los Angeles and other parts of California, have been forced to come, for their belief in the old saying has been shaken somewhat in the past few weeks.

Several months ago one Frank Lewis applied for membership in St. John's Lodge No. 21, of Los Angeles, Calif. His application was accepted, and, in due time, he was notified to appear for initiation. The very next day, because certain persons, including some Local Masons of more or less prominence, told him St. John's Lodge was no good and a lot of other bunk, he wrote to the Lodge stating that he wished to withdraw his application and asked that his money be refunded. With requests of this kind St. John's Lodge No. 21 is not in the habit of complying, so Mr. Lewis engaged attorneys, also Local Masons. In his complaint he claimed that the Deputy Organizer, Brother John Schwarz, misrepresented the matter to him. The case was on the calendar as Lewis versus St. John's Lodge; but all those who feel that in reality it was Local Masons versus St. John's Lodge will please raise their hands. Well, today, Friday, November 19, 1920, the case came up for trial in Judge Brown's Court, Los Angeles, where, thanks to our Provincial Grand Master, Brother P. J. Wilkie, the Locals were defeated in another big attempt to prove to the public that they monopolized the right to make Masons in California and in every other state in the United States. We in California can congratulate ourselves on having as

our Provincial Grand Master a thoroughly competent attorney. We the members of St. John's Lodge, have impleaded with in him. The presiding judge and the opposing attorney learned more about Masonry this morning than they ever knew before. We won our case, and those of us who heard Brother Wilkie lead it to that Local Rite attorney, say Hurrah! Hurrah! a thousand times Hurrah! for Wilkie!

The judge decided that Bro. John Schumann, who took the man's application was not guilty of fraud, that we had as much right here as they have. It is good to know that there are still some good men sitting on the bench.

Faternally yours,

HARRY C. ALLEY,

Cor. Sec'y.

P. S.—You can publish this if you wish.

H. C. A.

Monday, November 1, Unity Lodge F. D. of 2345 S. Kedzie avenue, Chicago, held their regular weekly meeting and raised 21 brothers to the Sublime Degree of M. M. The large hall was filled to capacity by visiting brothers from other Lodges. After the work was over much speech making was indulged in—one of the events of the evening was the presentation to Bro. Hays of Salt Lake City of a beautiful 33° ring, costing almost \$100, made to order by Bro. Bellavia of Savoy Lodge. The presentation speech was given by Dr. Montvid, the R. W. M., and was mentioned as a gift of the brothers for services well rendered and "as being the father of the new Lodges of Chicago."

After midnight all adjourned to the feast which was composed of all the delicacies of the season and prepared by the visitors from Pullman, Ill. This lasted until 2 a. m. Even Johnny Walker and his near kin was present.

THE CRAFT ABROAD.

League of Nations.

PARIS.

An International Masonic Federation has been founded at Paris for the League of Nations. Its first circular includes the following interesting passages:

The covenant of the League of Nations, as established by the Treaties of Peace, is an important piece of work, but still precarious and imperfect. It is indispensable, as our Bro. Leon Bourgeois proclaims in never-to-be-forgotten words that the League should be universally known, but also that it should be completed by a sound comprehension of the needs of nations, by an attentive and fore-seeing will, in a spirit of concord and friendship.

Nobody at the present time can blind himself to the necessity and the difficulties of the task which is still to be accomplished before war and the spirit of conquest can be definitely vanquished.

First of all it is necessary that the efforts made to establish the Union of Nations should not be crushed.

All nations must feel and understand that the covenant of Nations constitutes their greatest and only safeguard and is an essential guarantee of their existence and their liberties.

Citizens dare no longer refrain from taking an interest in the conduct of their affairs, for they know that the men who bear the responsibility of power are easily blinded by their personal interests, even to the point of confusing them with the collective interests of which they have charge, and that the power rulers dispose of allows them to disturb public opinion and lead it astray. Citizens must therefore exercise the mission of control which be-

longs to them with energy and efficacy and as henceforward the hateful institution of secret treaties is forbidden, and as the governments have solemnly declared that international relations are based on justice and honor, citizens must exact from those who lead them, respect of the engagements made and of the moral law which rules their mutual relations.

It is not enough to pronounce the word Justice, the concrete realities which it connotes must be discovered, the needs of peoples must be determined, so as to establish their rights and duties upon a positive basis since the League of Nations will have to guarantee to each nation the economic and intellectual expansion to which it may lay claim. But this evolution will be hastened and made easier by the foundation of new institutions which the covenant of 1919 has only partly foreseen, and which it will be useful to specify and to organize.

To secure that which has been won; study the facts so as to establish justice and fix the goal to be reached; progressively to elaborate the new order; such is the task to be accomplished.

We firmly believe that all Freemasonry should work at this, for its essential ideal is to make fraternity reign. It unites men from all countries, who in spite of apparent differences possess a common intellectual method, are used to working in common, and among whom a certain moral selection brings about perfect confidence. Masons can thus understand the most different points of view, conciliate them, and induce those who share their ideas to undertake a common and lasting action.

French Freemasonry will give the example. France has been cruelly crippled by the war, she has always devoted herself to the ideal of justice which sways her and which is so particularly dear

to the hearts of all. She has known how to fight and defend herself, but she is conscious also that only the union of the civilized nations can restore that which war has made desolate and secure a better future for all.

We are convinced that, in all those countries which at present can form part of the League of the League of Nations, and even later, in all those who will become members of it, a similar movement will take place, that everywhere, men, conscious of their duty, will carry on our work and contribute to it, that a Masonic Federation already outlined, will be organized, and that our effort will be fruitful and all the more powerful since it will be universal.

To awaken men's energies, to show things as they are, to favor and facilitate the necessary organization, such is the role of Masons.

Those who sign this appeal promise to devote all their efforts to its realization.

They beg you to join their number. The members of the Central Committee.

(These follows the signatures of 33 of the most influential members of French Masonry.)

France.

The R. Lodge l' "Equite," Or. de Pantin (Seine), thinks the moment has come to find out whether our universal Association based on kindness, wisdom and brotherhood can make its voice heard.

As for ourselves our mind is entirely made up. After the terrible cataclysm under which the entire humanity has suffered, in the presence of the physical and moral misery to which it is still subjected, we cry aloud to all the Freemasons in the world:

No longer give your mind to manifestations of joy and turn your looks at length to the signs of distress.

Pity for all those who have suffered.
 Pity for all those who still suffer.
 Pity for all widows and orphans.
 Peace at length for all martyred peoples.

The Ven.: E. Collaveri, Pantin.

7. XII. 19.

England.

The Prince of Wales, eldest son of the King of England, has just become a Mason. In his Lodge he ranks no higher than the humblest Apprentice. There is at least one place in the world where all men are on the same level; it is fortunate that such is the case.

Hungary.

The Hungarian revolution provoked by Bela Kun did away with Masonry. The counter-revolution momentarily restored to Masonry its right of existence, but the new government, entirely Roman Catholic, rigorously suspended all the Lodges, confiscated their property and closed them throughout the country. Bela Kun suppressed the Lodges because he found them too "bourgeois." the new government suppressed them because it discovered, so it is said, that Bela Kun's revolution was prepared in their midst—a truly Roman Catholic logic!

A Roman Catholic newspaper writes: "The 'Grande Loge Symbolique' of Budapest will be kept in the state in which it has been found and opened to the public for its instruction. Lectures will be held there on the injurious influence of Freemasonry.

"The 'Grand Loge Symbolique' is luxuriously fitted up: it includes 6 halls for the different Masonic ceremonies. In the most beautiful of these halls is a triple golden throne, crowned by a huge canopy. The steps of the throne are covered by richly embroidered carpets, a star of David in shining cloth of gold

occupies the center of the carpet."

The Grand Lodge of Hungary was before the war, quite free to work in its own Lodges, whilst the Austrian Masonry was banned. Today just the contrary is happening.

Austrian Masonry, whose members came to Poszoni, on Hungarian territory to be initiated, has been organized as the Grand Lodge of Vienna, and counts a dozen Lodges formerly called "Humanitarian societies" whose various members used to belong to the different Lodges of Pressburg (Poszoni).

On the occasion of a solemn session of the Grand Lodge of Vienna the Grand Master spoke severely against the continual persecutions to which Masons have been subjected, and the violent dispossession of the Masonic Lodges. He expressed the hope that the behavior of the Hungarian officers towards an association, which, like Hungarian Freemasonry, has never had anything to do with politics, but which has always fought with much disinterestedness for humanitarian objects, would stir up the indignation of all the civilized world. Dr. Alfred Fried, the well-known recipient of the Noble prize for Peace, expressed the same sentiments and, in a moving speech, explained the fatal consequences of war for civilization."

A brother from Hungary writes to us:

"As you doubtless know Hungarian Freemasonry has been abolished by the present government. The light has gone out in our Lodges, our hammer is at rest, we are condemned to social inactivity. The name of Freemason now denotes an outcast, and he who bears it must be completely excluded from public life. Why? do you ask. In the opinion of the present government our influence is destructive, we are the cause of the fall of the state. I should think that my preceding letters, in which I spoke in favor of the unity of

the Hungarian nation, sufficiently contradicted this accusation. It is, however, useless to recriminate, for you know, dear former G. M. that the gods themselves struggle in vain against stupidity! But the evil-minded person is worse than the stupid one, and unhappily the latter predominates among us today."

Guatemala.

By the courtesy of the Worshipful Brother Lauro A. Rivera, Grand Secretary of the Grand Lodge F. M. A. Y. A. de la Republica de Guatemala, we are given some information regarding the condition of the Craft in that country, by which it appears there are five active Lodges in its obedience. Following are the names of the Grand Officers:

Gran Maestro—Venerable Hermano R. Felipe Solares.

Teniente Gran Maestro—Venerable Hermano F. Eleazaro Asturias C.

Gran Primer Vigilante—Venerable Hermano Nathan J. Meyer.

Gran Segundo Vigilante—Venerable Hermano Lic. Mariano Cruz.

Gran Secretario—Venerable Hermano Lauro A. Rivera.

Gran Tesorero—Venerable Hermano Filadelfo Cobar A.

Gran Maestro de Ceremonias—Venerable Hermano Francisco C. Castaneda.

Gran Primer Diacono y Hospitalario—Venerable Hermano Max. Kosak.

Gran Segundo Diacono y Guarda Templo—Venerable Hermano Dr. Eduardo Aguirre Velasquez.

Scotland.

From letters just received from Scotland we learn that the B.B. of the National Grand Lodge have decided to align themselves more clearly with the International movement by making a change in their name so that henceforth (or as soon as the necessary forms are com-

plied with), the official title of that Grand Body will be the "Scottish Branch of the International Masonic Federation." We congratulate our Scottish B.B. on the stand they have taken, that they are willing to make the "Scottish" name second to that of "International" speaks well for their determination to work wholeheartedly for the cause of Universality.

We also learn that the Grand Council of Rites, and the Grand Encampment of Scotland have both been chartering new Councils and Encampments, which goes to show that even in the older countries there is progress being made.

WITH OUR EXCHANGES.

HUNGARY'S BAN ON MASONRY.

Today in the thoroughly Romanized country of Hungary it is a crime to belong to the Masonic fraternity. Cablegrams from Vienna report that the Hungarian government has dissolved all Masonic Lodges and confiscated their property; decreeing that Masonry shall there no longer exist; "because it is damnable and heretical"; and Masonic Lodges have been stigmatized as "Immoral and unpatriotic secret societies."

Press dispatches tell that even before the government had given official sanction to the dissolution of Masonic Lodges an entry was forced into the Lodge at Arpad, where the furniture was demolished and all documents seized. A similar depredation was committed at Villagosog; and at Nagykanizsa the Masonic Temple was confiscated. The palace of the Grand Lodge of Hungary and the buildings occupied by Lodges at Galileo and Hajnal were requisitioned without any formal procedure. The punishment inflicted in Hungary for the "crime" of belonging to

a Masonic Lodge is discharge from official employment, internment, or imprisonment.

The recent convention of the National League of Masonic Clubs in New York protested Hungary's ban on Masonry, which in resolutions adopted was characterized as "a drastic and unseemly action unbecoming a free and untrammelled people." However, a people burdened with the hierarchial yoke can scarcely be regarded as free and untrammelled.

The Roman Catholic church in America is little less antagonistic toward Masonry than it is in Hungary; but here it cannot exert the iron heel which it possesses in countries such as Hungary—where the church controls all the machinery of government.—Masonic Chronicle.

COLORED MASONRY.

The Freemason editor has been not only tolerant but perhaps even indulgent in his attitude toward the colored orders existing in Texas under the name of Masonry. We would in no case encourage them. They are unquestionably Clandestine from the viewpoint of the white Lodges of America and England. But as yet we have not seen sufficient cause to be alarmed at their activities, and it may even be said that some good is accomplished for their race by these orders. The editor is personally acquainted with two or three well-to-do, honorable and progressive colored citizens, landowners, leaders in their community and an influence for good among their race, who are members of the colored order of Masons.

This publication has a number of colored readers. Their subscriptions are never solicited, but they have subscribed to read the articles of interest concerning Masonry that they find herein. From

some of these we have had several letters concerning colored Masonry in Texas that may be interesting to our other readers.

It appears that there are two colored grand lodges in the state, each of which calls the other clandestine. This may be amusing to the Craft, since we consider both of them clandestine. But it is interesting. If the colored fraternalists are to really accomplish good for their race in this manner, they should reconcile their differences in some way, and consolidate their competitive bodies. This is the avowed purpose of Nelson N. Bozler, Grand Master of the Most Worshipful King Solomon Grand Lodge A. F. & A. M., of Texas and 33° Assistant Secretary General H. E. of the United Supreme Council, A. A. S. R., Colored.

Sterling Williams of San Antonio is Grand Secretary of the King Solomon Grand Lodge. He recently wrote us protesting at the publication of a testimonial letter which came from a colored reader Allen at Houston, to which our answer is that we did not mean to publish the letter, but it simply got mixed in with various testimonial letters in our file and got into print. Of course Allen's interest in Texas Freemasonry is appreciated regardless of his status in the King Solomon Lodge.

The rival body is the Grand Lodge, F. and A. M. of Texas, with headquarters at Fort Worth. This body is also the nucleus of a Scottish Rite organization and Ancient Egyptian Order of the Nobles of the Mystic Shrine. It was against the Doric Temple of the latter order that Arabia Temple, Houston, secured an injunction last year. The colored 'shrinahs' had a habit of staging parades in the streets of Houston garbed in dress suit and red fez in a very close imitation of the regular Shrine. This

was effectually stopped by the injunction secured by the Houston Nobility.

The headquarters of the King Solomon Lodge was formerly at San Antonio, but we understand has been moved to Houston. There is also an order for the colored women corresponding to the Eastern Star.

Clandestine orders among the whites cause much trouble. They may lead to unlawful use of fraternal assistance, imposition upon the regular craft, and possibly divulgence of the secret modes of recognition that afford protection to the Craft. But there is little danger of this from the colored clandestines, as by nature these are distinguished from the regulars and cannot impose upon our Order or secure through unlawful means that to which they are not justly entitled. For this reason we are not apprehensive, and have not sought to discourage the efforts of the colored leaders in these Texas Lodges for colored people.

We would, however, repeat to these leaders that they make earnest effort to reconcile their differences, makes necessary compromises on both sides and combine their efforts if they expect to accomplish real and permanent good for their people. They will necessarily have to work out their own destiny in these orders, as it is not possible for the white brotherhood to work with them.

Texas Freemason.

FROM LABOR TO REFRESHMENT.

On Monday evening, November 15th, 1920, Lodge Heather Bell No. 12, Scottish Rite of Adoption, and O. E. S. were given a surprise banquet by the brothers of Lodge Garibaldi No. 6 of Salt Lake City, Utah. Judging from the expression on the faces of the sisters of Heather Bell they were more than surprised to find a banquet all ready on the tables for them

to eat, and from the remarks passed everybody enjoyed themselves. The toastmaster for the evening was the Worshipful Junior Warden of Lodge Garibaldi, Bro. Louis E. Zimmerman, who was also chairman of the committee in charge of the banquet.

LEXICON.

Excellent Master.—An honorary Grade given to a Brother who has shown extra zeal or ability in furthering the good of his lodge, or of the Craft at large. The possessors of the grade are entitled to wear a special Apron and Jewel, and when visiting a Lodge other than their own, are received with the honors of Provincial Grand rank.

Exclusion.—Exclusion from Lodge meeting for a given or prescribed length of time is one of the minor penalties that can be inflicted on a member, it differs from suspension inasmuch as it may be inflicted by the R. W. M. peremptorily for an offence committed in open Lodge.

Exoteric.—Not secret, like the monitors or constitutions that can be possessed and read by any one.

Expert.—An officer in the Lodges and Councils of the Scottish Rite, also in the Encampment of Knights Templar.

Expulsion.—The highest and most severe penalty that can be inflicted on a Mason. It is a sentence or masonic death as the person thus punished can no longer be recognized as a Mason. He is not entitled to Masonic aid or assistance, and it is unlawful for another to speak to him upon Masonic subjects any more than they would to a profane. Such a sentence can only be passed after most careful consideration and all opportunity being given the brother to defend himself, and only a brother's Mother Lodge can inflict the penalty of expulsion from Masonry—any other Lodge.

whether Grand or Subordinate, can only expell him from their communion. Expulsion from the Craft Lodge carries with it automatically expulsion from all other bodies.

Extent of the Lodge.—(See length of the Lodge.)

External Qualifications.—These are in the Scottish Rite, that the Candidate be Free, over the age of 21 years (unless he be a Lewis) of good repute and able and willing to work for his daily bread if necessity should require it of him.

Extinct Lodge.—Lodge that has been erased from the Grand Lodge roll.

Extraneous.—Beyond the Ritual, applied also to unauthorized aids in the work of the Lodge.

Extrusion.—Used in the Royal Order of Scotland for Expulsion.

Eye.—The Eye is used in Masonry as symbolizing the omniscience of the G. A. T. O. T. U.

Ezra.—One of the three leaders of the Jews, on their return to Jerusalem, after the term of the Captivity had expired.

Fabre-Palaprat, Bernard Raymond, originator of a pseudo-Templar Order, which pretended to be a re-organization of the ancient Order of Knights Templar. The seat of this Order was at Paris, France, and Raymond was elected its Grand Master in 1804, and held office until his death in 1838.

Faith.—The first round in the Theological ladder. One of the Symbolical Jewels of an Apprentice.

Faithful Breast.—Should be the sole repository of a Mason's secrets.

Family Lodge.—When a Lodge is convened in special session to consider business of a strictly personal nature, it is so named.

Family Business.—The family business of a lodge consists of the reading of the minutes, business arising there-

from, or investigating the alleged offense of a member. It is a rule (though not always enforced), that visiting BB. are only admitted to a Lodge after the family business is transacted.

Of the fifty-six signers of the American Declaration of Independence, all except six were Masons.

LODGE DIRECTORY.

Lodge Alpha King Solomon U. D. St. Louis, Mo., meets first and third Saturdays of each month at 816 Olive street, Odd Fellows' hall, No. 2, at 8:00 P. M.; M. A. Wilson, R. W. M., 4576 Laclede Ave.; Ettore J. Giancola, Secretary, 2604 Dickson St., St. Louis, Mo.

Lodge Alpha Liberty U. D. Racine, Wisconsin, meets every Wednesday at Odd Fellows hall at 8:00 p. m., Wisconsin street, Racine, Wis.; R. W. M., Geo. Lowe, 1922 Grange avenue; Secretary, A. James, 1511 Packard Avenue, Racine, Wisconsin.

Washington Council of Kadosh No. 45, A. A. S. R. of C. B. of Washington, D. C., meets the second Wednesday of each month at the Temple, No. 1111 19th street, N. W. Mingo Sanders, Eminent Commander, 463 New York Ave., N. W.; Thomas F. Harper, Chancellor, 208 H street, S. W.

White Eagle Lodge No. 127, New York City, meets second and fourth Thursdays at 8 p. m. at Grand Central Opera House, 67th street and 3rd avenue. R. W. M. Adam Schyllinski, 15 Park Row; Secretary, Walenty Bielecki, 411 E. 5th street.

LODGE DIRECTORY.

Alpine Lodge No. 1, C. B., A. F. & A. M., Scottish Rite in the A. M. F., meets first and third Friday evenings, 8:00 p. m., at their hall, 1824 Central avenue, Los Angeles, Cal. All BB. of the A. M. F. are cordially invited. L. P. Lea, Sec., 1824 Central avenue.

Lodge King Solomon No. 1, C. B., Washington, D. C., meets first Monday each month at 8:00 p. m. in Temple Hall, 1717 Pennsylvania Ave., N. W., Washington, D. C. Charles M. Carter, R. W. M., 1114 First St., N. W.; Eligh Smoot, Secretary, 2426 F St., N. W.

Provincial Grand Lodge (Symbolic), C. B. in the A. M. F., East of Washington, D. C. Henry C. Scott, Provincial Grand Master and President-General of Colored Branch, 521 21st St., N. W. Washington, D. C. Newport F. Henry, Provincial Grand Secretary and Secretary-General, 206 "P" St., N. W., B. B. Washington, D. C. Other Office-Bearers BB. Thomas H. Harper, B. R. Snyder, Alex. Dabney, Dan Williams, Mingo Saunders.

Lodge G. Garibaldi, No. 6, Salt Lake City, Utah, meets second and fourth Wednesday of each month at 8:00 p. m., Scottish Rite Masonic Temple, 161 South Second East street. R. W. M., Mark Cozzens, Midvale, Utah; Secretary, Wm. C. Mason, 161 South Second East street.

Lodge Heather Bell, No. 12, Scottish Rite of Adoption, Salt Lake City, Utah, meets each Monday in Scottish Rite Masonic Temple, 161 South Second East; Ethel Cozzens, Worshipful Mistress; Agnes Dust, Secretary, address 161 South Second East, Salt Lake City, Utah.

Lodge Golden Thistle No. 12 of San Francisco, Cal., meets first and third Tuesdays of each month at 8:00 p. m. in California House (German House), Polk street, between Turk and Eddy streets. R. W. M., J. J. Enos.

Lodge Golden Star No. 15, San Francisco, Cal., meets first and third Wednesday of each month in California House (German House), Polk street, between Turk and Eddy streets. Harry Fieldhouse, R. W. M., 91 Elgin Park; Ed. A. Rower, Secretary, 144 Jolee street.

Ionic Lodge No. 15, A. F. A. M., meets second and fourth Saturdays in each month at 595 Courtlandt avenue, New York City, N. Y.

Blue Ridge Lodge No. 16, A. F. & A. M. C. B. meets on the fourth Wednesday of each month at 88 Belville Ave., Newark, N. J. I. L. Evans, Secretary, 24 Spruce St., Passaic, N. J.

Lodge St. John No. 21, Los Angeles, Cal. Meets every Wednesday, 8:00 p. m., Flower Auditorium, 1720 So. Flower St. R. W. M., W. S. Alley, 201 East 45th street; Secretary, Herbert Fisher, 110 West Ann street, Los Angeles, Cal.

Golden Gate Council of Kadosh No. 28, San Francisco, Cal., meets every Friday at 8 p. m. in California House (German House), Polk street, between Turk and Eddy streets. Eli Gordon, Eminent Commander.

Lodge Caledonian No. 29, Tacoma, Wash., meets every Wednesday at 8:13⁴⁵ Tacoma Ave., at 8 p. m.; A. Nelson, R. W. M., 2117 Wilkinson street; S. Skarstrom, Secretary, 919 South Yakima Ave., Tacoma, Wash.

LODGE DIRECTORY.

Pacific Council of K. D. S. H. No. 35 Seattle, Wash., meets every first and third Saturdays of each month at Masonic Temple, 1923½ First avenue. Sojourning FF. welcome. W. S. Pulver, Eminent Commander, 1236 Taylor avenue; T. J. Engelstad, Chancellor, 607 Eleventh avenue, Seattle, Wash.

Lodge Savoy No. 35, Chicago, Ill., meets 2nd and 4th Mondays at 8 p. m., at 1223 Milwaukee avenue, Chicago, Ill.; Secretary, Nathan S. Klein, 2302 Potomac avenue.

Lodge Trinity No. 44, Seattle, Wash., meets every Monday at 1923½ First avenue, at 8 p. m. W. S. Pulver, R. W. M., 1236 Taylor avenue; Paul Raden, Secretary, 2013 Second avenue.

Lodge Kilmarnock No. 57, Astoria, Oregon, meets every second and fourth Wednesdays at 8 p. m., in the A. O. U. W. hall, 9th street; Walter Kallunki, R. W. M., 124 West Commercial street, H. M. Lornsen, Secretary, 1609 Irving Ave., Astoria, Oregon.

Lodge Harmony No. 60, meets first and third Tuesdays at 8:00 p. m. at Masonic Temple, Redmond, Wash. R. W. M., George B. Martin, Falls City, Wash.; Secretary, K. R. McKenzie, Fall City, Wash.

Long Island Lodge No. 71, C. B. No. 2, in the A. M. F., meets third Saturday of each month at 8 p. m. in the G. U. O. of O. F. Hall on Flanders Road, River Head, N. Y.; H. Martin, R. W. M.

Lodge Fidelity No. 73, Rock Springs, Wyo., meets first Monday and third Thursday of each month, at 8:00 p. m. at Khondyck hall, Rock Springs. All BB. of the A. M. F. are cordially invited. Secretary, C. M. Olson, box No. 3.

Viking Lodge No. 75, of Chicago, Ill., meets every Friday evening at 1223 Milwaukee avenue; R. W. M., Alexander Busch, 3129 Logan Boulevard; Secretary, Stanley Sinlarski, 4136 School st.

Lodge Ogden No. 81, Ogden, Utah, meets every Wednesday at 8 p. m., No. 363 24th street, Ogden, Utah. George C. Wessler, R. W. M., 3050 Washington avenue; G. A. Muller, secretary, 2644 Washington avenue.

Lodge Rising Star No. 84, Sacramento, California, meet second and fourth Mondays of each month at 8:00 p. m., at Red Men's Wigwam, Tenth street, between "I" and "J". L. J. Walker, R. W. M., 1927 "E" street; M. J. Gastman, secretary, 1511 "F" street.

Lodge Rizal No. 86, San Francisco, California, meets first and third Thursdays of each month at 8 p. m. in California House (German House), Polk street, between Turk and Eddy streets. E. Barrica, R. W. M., 1133 Grant avenue; Lucio Losada, Secretary, 841 Broadway, San Francisco, Cal.

Lodge Fidelity No. 87, meets fourth Sunday each month, at Eagles Hall, at 2:00 p. m., Benld, Illinois. Steve Vigna, R. W. M.; Louis Daniels, Secretary, Box 230, Benld, Ill.

Lodge Alpha-Passaic No. 89 meets first and third Wednesdays at 8:00 p. m., Masonic hall, 653 Harrison street, Passaic, N. J.; R. W. M., Hyman Kramer, 335 Harrison street; Secretary, Charles Z. Newman, 133 West 113th St., N. Y. City.

Lodge Irving No. 100, Chicago, Ill., meets first and third Mondays, North Avenue Auditorium, 333 W. North Ave. Secretary, Alex Nelson Cillick, 6338 So. May street, Chicago, Ill.

LODGE DIRECTORY.

Lodge Justice, No. 104, Chicago, Illinois, meets first and third Wednesdays at 7:30 p. m. at 2754 Madison street; Fritz T. Hess, Secretary, 855 N. Larimer avenue, Chicago, Ill.

Lodge Beehive, No. 117, Salt Lake City, Utah, meets first and third Wednesdays of each month at 8 p. m., Scottish Rite Masonic Temple, 161 South Second East; Kay Wm. Chinn, R. W. Second East; E. M. Andersen, R. W. M., 151 So. 7th West; Wm. C. Mason, Secretary, 161 So. 2nd East.

Lodge Kilwinning No. 118, Sacramento, California, meets first and third Mondays at 8:00 p. m. in Redmans Hall, corner of Tenth between "I" and "J" streets, Sacramento. N. Jorstad, Secretary, 911½ K St., Sacramento, Cal.

Lodge Eureka No. 119, Oakland, California, meet second and fourth Saturdays of each month at 8 p. m. in Union Carpenter Hall, 761 12th street. Secretary, J. E. Jones, 1613 8th street, Oakland, California.

Lodge William McKinley, No. 121, Akron, Ohio, meets second and fourth Wednesdays, at 7:30 p. m., on third floor, 325 So. Main St.; C. E. Koons, R. W. M. 96 South College St.; A. E. Powell, Secretary, 83 Stone St., Cuyahoga Falls, Ohio.

Lodge Patria No. 123, Toledo, Ohio, meets every first and third Thursdays of each month at 8:00 p. m. in Pythian Castle, corner Jefferson and Ontario streets. R. W. M. Maryan Iwanski, 532 E. Streicher street; secretary, Adam Solarczyke, 245 Palmer street, Toledo, Ohio. All BB. of the A. M. F. are cordially invited.

Lodge Dante No. 131, Cleveland, Ohio, meets every Thursday at 7:30 p. m., Pythian Temple, 919 Huron, R. I. E. W. M., Fabio Di Santo, 10907 Grandview Ave.; Secretary, Gaspero Rodero, 445 Grace Ave., Lakewood, Ohio.

Lodge Hope No. 132, Bridgeport, Conn., meets first and third Saturdays at 8:00 p. m. at 1119 Broad St. R. W. M., E. Wisniewski, 50 Prospect St., Wallingford; Secretary, Zyg. Krysiak, 235 Thompson St., Stratford, Conn.

Lodge Balboa, No. 137, San Diego, Cal., meets every Thursday at 7:30 p. m. at Liberty Hall, 9th and G streets. Louis C. Young, R. W. M., 811 Thirteenth street; Willis Alexander, Secretary, 616 B St., San Diego, Cal.

Lodge Bonnie Doon No. 138, A. A. S. R. (Symbolic), Vancouver, B. C., meets every first and third Monday of each month at 8:00 p. m., in O'Brien hall, corner Homer and Hastings streets. R. W. M., Tom Hughes; Secretary, Thomas Houston, 5217 Prince Albert St., Vancouver, B. C.

Lodge Atlas No. 139, San Francisco, Cal., A. A. S. R., in the A. M. F., meets second and fourth Tuesday of each month at 8 p. m., California House (German House), Polk street, between Turk and Eddy streets. Alexander A. Horton, R. W. M.; James Anastassion, Secretary, 1898 Sutter street.

Lodge Kilwinning No. 140, Canton, Ohio, meets 2nd and 4th Saturdays of each month at 7:30 p. m., Red Men's Hall, 134 Tuscarawas street, East; Wm. O. Klein, R. W. M., 1610 17th street. S. W.; Secretary, E. E. Davis, 2318 6th street, N. W.

THE UNIVERSAL FREEMASON

Volume XIII

January 1921

Number 7

OFFICIAL EXPULSED.

Christos C. Vlahos of Atlas Lodge, San Francisco, has been expelled from the Order for gross un-Masonic conduct.

INSTALLED OFFICE-BEARERS.

The Installed Office-Bearers in Lodge G. Garibaldi, No. 6, Salt Lake City, Utah, for the term are Dan J. Blyth, R. W. M.; John Anderson, W. M. Depute; K. H. Bonebright, W. M. Substitute; Louis E. Zimmerman, W. S. W.; H. J. Wahlquist, W. J. W.; Wm. C. Mason, Secretary; Fred G. Dust, Treasurer; Mark Cozzens, Orator; A. B. Magnuson, Chaplain; George Jordan, Almoner; Steve Georges, Marshal; John J. Munganest, Sr. Deacon; A. H. Mason, Jr. Deacon; H. Winrow, Sr. Steward; W. F. Champneys, Jr. Steward; George Karras, Inner Guard; William Atchinson, Tiler; and Lodge Deputy, G. F. Bushman.

The Installed Office-Bearers of Lodge Golden Thistle No. 12, San Francisco, Cal., for the term are as follows:

A. L. Fetherolf, R. W. M.; W. M. Richmond, W. M. Depute; R. S. Burdanne, W. M. Substitute; H. Methman, W. S. W.; C. J. Schmidt, W. J. W.; Walter Atwood, Secretary; Walter Atwood, Treasurer; W. R. D. Wilson, Sr. Deacon; Malcom Sinclair, Jr. Deacon; R. G. Del Palacio, Sr. Steward; R. L.

Gregory, Jr. Steward; Frank Churchill, Almoner; A. Gomas, Inner Guard; John Farquhar, Tiler, and Lodge Deputy, Eli Gordon.

The Installed Office-Bearers in Lodge Heather-Bell No. 12, Scottish Rite of Adoption, Salt Lake City, Utah, for the term are Marie Evans, Worshipful Mistress; Bertha Jones, W. M. Depute; Mary Brown, W. M. Substitute; Georgia Chinn, Secretary; Anna Magnuson, Treasurer; Agnes Dust, W. S. W.; Elizabeth Parry, W. J. W.; Lucille Gillespie, Sr. Deacon; Alice Mason, Jr. Deacon; Alice Nelson, Chaplain; Hermine Friedman, Almoner; Isabelle Domenick, Inner Guard; Lola D'Aulberts, Tiler; Gertrude Gregor, Trustee; and Lodge Deputy, Ethel Cozzins.

The Installed Office-Bearers of Lodge St. John No. 21, Los Angeles, California, for the term are as follows:

A. W. Alley, R. W. M.; John Schwarz, W. M. Depute; J. F. Evans, W. M. Substitute; B. N. Hammon, W. S. W.; W. G. Fairfield, W. J. W.; H. P. Fisher, Secretary; S. D. Loe, Treasurer; Harry C. Alley, Orator; Sydney Dunot, Chaplain; W. S. Alley, Almoner; Roy Graham, Marshal; H. A. Schwarz, Sr. Deacon; N. S. Goldberg, Jr. Deacon; Henry Scholorman, Sr. Steward; J. Rose, Jr. Steward; Charles Stein, Inner Guard; F. Capacchione, Tiler; and Lodge Deputy Hugh E. Caldwell.

The Installed Officer-Bearers in San Francisco Encampment No. 27 Early Grand High Knight Templars for the term, are as follows:

H. Methman, Eminent Commander; J. J. Sanberg, Marshal; Harry Fieldhouse, Captain General; A. L. Fetherolf, Central Captain; Julius Rower, Receiver; C. J. Schmidt, Standard Bearer; J. M. Schreiber, Conductor; J. J. Silva, Sword Bearer; Richard Gordon, Herald; R. G. Del Palacio, Sentinel; Walter Atwood, Recorder, and Past Commander Eli Gordon.

The Installed Office-Bearers of Golden Gate Council of Kadosh No. 28, San Francisco, Calif., for the term are as follows:

Eli Gordon, Eminent Commander; H. Methman, Marshal; A. L. Fetherolf, Captain General; J. J. Sandberg, Central Captain; C. J. Schmidt, Captain of the Guard; Walter Atwood, Chancellor; Walter Atwood, Treasurer; J. M. Schreiber, Expert; J. A. Kuppenheimer, Orator; R. G. Del Palacio, Usher; Harry Fieldhouse, Master of Ceremonies; John Farquhar, Tiler.

The Installed Office-Bearers in Lodge Caledonian No. 29 of Tacoma, Washington, for the term are as follows:

A. Nelson, R. W. M.; E. Siburg, W. M. Depute; J. Rostgaard, W. M. Substitute; F. W. Helde, W. S. W.; J. A. Freelin, W. J. W.; Carl Berg, Secretary; C. M. Hedberg, Treasurer; J. Benthlen, Orator; J. Jolly, Chaplain; J. C. Olsen, Almoner; A. Linder, Marshal; E. Erickson, Sr. Deacon; G. Anderson, Jr. Deacon; Tony Puteva, Sr. Steward; E. Johnson, Jr. Steward; J. Jolly, Inner Guard; James Reid, Tiler, and Lodge Deputy, Melvin A. Johnson.

The Installed Office-Bearers in Pacific Council of Kadosh No. 35, Seattle, Washington, for the term are as follows:

W. S. Pulver, Eminent Commander; H. R. Alsleben, Marshal; Paul Rader, Captain General; Charles Soderstrom, Central Captain; W. A. Sloan, Orator; T. J. Engelstad, Chancellor; Victor Anderson, Treasurer; Nels Anderson, Usher; W. H. Jones, Expert; Emil Sauer, Master of Ceremonies; Geo. W. Nelson, Captain of the Guard; Frank Lynch, Tiler.

The Installed Office-Bearers in Washington Council No. 45, C. B. of Washington, D. C., for the term are as follows:

Mingo Sanders, Eminent Commander; Aleck Dabney, W. I. Herron, Captain General; William C. Dennis, Central Captain; Samuel H. Long, Orator; Thomas F. Harper, Chancellor; Allen Dozier, Usher; George W. Chase, Expert; Lawrence C. Smith, Master of Ceremonies; John Smith, Captain of the Guard; J. R. N. Johnston, Chaplain; Isaac Bush, Tiler, and Dorsey F. Seville, Past Commander.

The Installed Office-Bearers in Cabrillo Council of Kadosh, No. 54, San Diego, Cal., for the term are as follows:

Roy Barnes, Eminent Commander; Earl Hyatt, Marshal; Louis C. Young, Captain General; E. T. Wellman, Central Captain; C. D. Collins, Orator; R. R. Gaboury, Chancellor; W. G. Bean, Treasurer; Hans Maag, Usher; H. Hart, Expert; Willis Alexander, Master of Ceremonies; L. V. Sullivan, Captain of the Guard; W. L. Chancellor, Tiler, and Council Deputy, L. P. Jenkins.

The Installed Office-Bearers of Lodge Fidelity No. 73, Rock Springs, Wyoming, for the term are as follows:

Adolph Westenberg, R. W. M.; Wm. Alenius, W. M. Depute; Joseph Joynson, W. M. Substitute; Fred Larson, W. S. W.; Hjalmar Carlson, W. J. W.; C. M. Olson, Secretary; Axel Johnson, Treasurer; Joseph Joynson, Orator; C. M. Olson, Chaplain; Christ E. Thobro, Almoner; Wm. Alenius, Marshal; Carl Hanson, Sr. Deacon; F. B. Larson, Jr. Deacon; John Wilson, Sr. Steward; John Lucas, Jr. Steward; Ole S. Johnson, Inner Guard; Louis Larson, Tiler, and Carl E. Johnson, Lodge Deputy.

The Installed Office-Bearers in Lodge Beehive No. 117, Salt Lake City, Utah, for the term are E. M. Andersen, R. W. M.; Henry Evans, W. M. Depute; Chas. E. White, W. M. Substitute; H. P. Kusche, W. S. W.; Carl Peterson, W. J. W.; Wm. C. Mason, Secretary; Benj. F. Aldrich, Treasurer; Kay William Chinn, Orator; Wm. V. Herrman, Chaplain; C. E. Baer, Almoner; Ernest Langton, Marshal; Geo. H. Hatch, Sr. Deacon; C. B. Parker, Jr. Deacon; R. W. Ross, Sr. Steward; Samuel Berryman, Jr. Steward; Charles Gregor, Inner Guard; William Atchison, Tiler; and Lodge Deputy, J. W. Schoenfeld.

The Installed Office-Bearers in Lodge Dante No. 131, Cleveland, Ohio, for the term are as follows:

Vincent Camilli, R. W. M.; Egidio E. Pucci, W. M. Depute; John Caputo, W. M. Substitute; Achille De Bartolo, W. S. W.; Pasquale Maiorana, W. J. W.; Pietro Spartaro, Secretary; Raffaele Dodero, Treasurer; Fabio De Santo, Orator; Angelo Malello, Chaplain; John Pugliese, Almoner; Michael Gatti, Marshal; Antonio Mormino, Sr. Deacon;

Giuseppe Codispode, Jr. Deacon; Capero Dodero, Jr. Steward; Angelo Mastrolacova, Inner Guard; Raffaele Giullano, Tiler, and Lodge Deputy John Vizzari.

The Installed Office-Bearers in Lodge Palboa No. 137, San Diego, California, for the term are as follows:

Willis Alexander, R. W. M.; Roy Gaboury, W. M. Depute; W. G. Bean, W. M. Substitute; A. Dini, W. S. W.; L. V. Sullivan, W. J. W.; A. R. Whitney, Secretary; Hans Maag, Treasurer; Dan Drake, Orator; L. P. Jenkins, Chaplain; E. T. Wellman, Almoner; Henry Wempner, Marshal; J. A. Bowker, Sr. Deacon; David McFarlane, Jr. Deacon; Frank Chejovsky, Sr. Steward; Frank Lennert, Jr. Steward; Harry Hart, Inner Guard; Roy Barnes, Tiler.

The Installed Office Bearers in Mecca Temple, A. A. O. N. M. S. of San Francisco, Cal., for the term are as follows:

A. L. Fetherolf, Emir; J. M. Schrieber, Chief Rabban; E. A. Rower, Assistant Rabban; H. Methman, Imaun; C. J. Schmidt, Oriental Guide; Walter Atwood, Recorder; Harry Fieldhouse, Master of Ceremonies; Richard Gordon, Standard Bearer; J. J. Silva, Marshal; J. A. Kuppenheimer, Captain of the Guard; John Farquhar, Sentinel.

The contribution of Masonry to the world lies in the life of its members. Whatever of Masonry may eventually reach the legislative halls, of the marts of trade or the shops of industry must be carried there by individual members and whatever of good Masonry may accomplish in the world will be the sum of the worth of its members.

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EDITORIAL.

THE NEW YEAR.

In wishing our readers a happy and
prosperous New Year we are reminded
of how the years have flown since we
first sent this greeting through our col-
umns. Thirteen years have passed since
then and as we are in a reminiscent
mood we look back with pride and pleas-
ure to what we have accomplished dur-
ing these years. When it was first sug-
gested that the American Masonic Fed-
eration, then in its first year of exist-

ence, should have an organ of its very
own, the venture was viewed with doubt
and misgiving and it was only sheer nec-
essity compelling us that gave the nec-
essary courage to make the adventure.
The Locals then, as since, strained every
effort to keep the fact of our existence
from the reading public. Being of the
class that "love darkness rather than
light" publicity was the one thing most
feared by them hence their desperate
efforts to prevent the fact being known
that there existed more than one branch
of Freemasonry in this country leaving
to us but one of two courses, either to
suffer the calumnious and slanderous at-
tacks of the enemies of Universal Ma-
sonry in silence, refused the right ac-
cording the meanest criminals of being
heard in our own defense, or assume the
financial risk of issuing an organ of our
own, we chose the latter. We have
never regretted the choice then made
though frequently in the first few years
of the venture the financial engage-
ments caused some worry. The days of
financial worry are now passed and the
Universal Freemason is self-sustaining,
more than this we never desired. As a
bearer of Masonic Light into the dark
places of Localism, and the beauties and
sublime truths of Universal Masonry to
thousands of good and true men, it has
been a success and thus achieved the
end of its creation, and thus it will con-
tinue.

THE YEAR THAT HAS PASSED.

The year that has passed has been the
most momentous in the history of Uni-
versal Masonry, not only in the U. S. A.
but in the world at large, as that year
has been accomplished what had been
long the dream of the greatest and best
minds in the Craft, viz., the formation
of a world union or Federation of Ma-
sons, and we can now look with confi-

gence to the time when it will be no figure of speech to describe our Lodge as being in length from the north to the south, and in width from the east to the west, and in height from the highest to the center, that in very truth it will be the all-embracing fraternity it was meant to be, regarding neither race, language or creed. The only qualification for membership to be that the applicant be a good man and true, able and willing to work for his daily bread should necessarily demand it. Then shall we be able to say with the Psalmist, and that without "equivocation, mental reservation, or evasion of mind whatever," while challenging the world to witness the truth of the assertion, "Behold how good and how pleasant a thing it is, for brethren to dwell together in unity." When Masons will not be known only by the pin or watch charm they wear, but by the good the Fraternity accomplishes. Unfortunately there is an obverse and reverse to every subject, while we have much to congratulate ourselves on as being accomplished for the general good of the Fraternity, sorrow has passed the Tiler and the Junior Warden Pillar has been raised in many of our Lodges and we have been called to mourn the loss of BB. who have passed from labor, the live in the memory of their BB. may peace be with them. We have had even the greater sorrow of being compelled to exclude from our communion a few—and fortunately but a few—who have proven unfaithful to the trust reposed in them, and to the OB. that they had taken, to us they are less than though they had never existed. The Profane who sees no good in associating with us, or the honest Local opponent, we can respect, the traitor who knowingly assumes obligations which he for mercenary motives later disavows can be only an object of contempt and abhorrence alike to us whom he betrays,

and to those whose tool he has allowed himself to be, the traitor is despised even by those who have bought him and expect to benefit by his treason.

Universal Freemasonry was not exempt during the past year from the persecution it suffered during previous years, though in a lesser degree, whether this diminution of persecution is due to a change of heart on the part of our opponents, or to their arrival at the conclusion that Universal Masonry is here to stay we cannot say but wish that we could attribute it to the former cause, what cases have been brought against our BB. at Local instigation during the past year, have all been decided in our favor, the only satisfaction the Locals have gained has been that we have had to spend money in defending these suits that might have been better spent in Charity or the propagating the principles of the Order against this is to be put the advertisement we have gained and the many good men who by that advertisement have become Universal Masons, when the balance is struck, it will be found we have gained in numbers and public sympathy, always on the side of the oppressed and persecuted, the Locals have correspondingly lost.

THE SPECIAL SESSION OF THE SUPREME LODGE.

As will be seen in another column there was a special session of the Supreme Lodge held in Salt Lake City on the 7th, of last month to ratify the acts of the Representative of the Supreme Lodge at the International Masonic Congress in Switzerland last July. The report was received and the Charter from the I. M. F. accepted by unanimous vote and a date appointed when the new order of things would come into effect.

"OUR CORNER STONE IS CHARITY."

We have the assurance of Holy Writ that "Though we speak with the tongue of men and angels and have not Charity, we are but as a tinkling brass and a sounding symbol," also that the man who says he loves God whom he hath not seen, and loveth not his brother whom he hath seen, is a liar. It has often been suggested by the BB. that steps should be taken to increase the Benevolent fund at the disposal of the Supreme Lodge, letters on this subject have appeared recently in our columns and it has been suggested that an amendment to the laws be enacted providing that at one meeting during each three months, the amount collected towards charity that night be forwarded to the Grand Treasurer and form a permanent relief fund for the aid of the Lodges embarrassed by special liabilities, such as deaths or disability among its members. It has come to the attention of the Executive Board recently that occasionally lodges have been embarrassed by frequent calls for relief where the relief was required immediately and the Lodge did not have sufficient funds to promptly meet the demand pending the assessment provided for in the Constitution. From the fund thus proposed to be raised all demands of this nature could be met at once—for it is at once these demands must be met to be of benefit at all. This subject will be brought before the Executive Board at its first session, meanwhile the opinion of the Lodges and BB. is solicited.

THEY ARE GETTING ANNOYED.

The organization known as the Supreme Council for the Southern Jurisdiction of the U. S. A. and which fraudulently dubs itself "Scottish Rite" is feeling annoyed at the success attending

Universal Masonry and the genuine Scottish Rite as shown from the space given us in the November and December issues of its official organ "The New Age." In the November issue a column is devoted to a report of the Macdonough fiasco in San Francisco, in which is retailed the moss-grown lie of Brother M. McB. Thomson's expulsion from the Grand Lodge of Scotland. Now Macdonough has been shown to be the fraud he is, and has acknowledged himself to be the paid tool of the California Locals, and the case dismissed from court, we wonder if "The New Age" will give as much prominence to the latter fact as it did to the first? Knowing "The New Age" and the organization it represents, we have no hesitation in saying that it will not, to acknowledge error is opposed to their every principle. Lies, Imposition and Calumny are their stones of foundation, from the alleged constitutions on which they base their claim to exist, which are branded by every reputable Masonic Historian to be forged, and by one Historian as "The great lie of the Order," to their unauthorized use of the titled "Scottish Rite." In the December issue it is told how a member of our obedience had been invited by one of a Southern Jurisdiction community to visit, that on investigation the visitor was found not to belong to their body. The visitor had with him his annual receipt for dues a photo reproduction of which takes up a full page of the magazines in the reproduction the name of the holder of the receipt is erased so the punishment prescribed by our laws on one who visits, or attempts to visit an irregular body of Masons cannot be meted out to him. a circumstance which we deeply regret. Why the man who invited our mislaid brother, to visit this irregular meeting, did not see by the receipt that the degrees named therein (Priest and Pillar

in the House of Holy Wisdom, Master of the Royal Secret, and Mother Word), as well as the Rite to which the degrees belonged, also plainly printed on the receipt, viz.: "Early Grand National Scottish Rite" were not degrees that he had taken, or the Rite that of which he was a member; would be in-explainable were it not for the monumental ignorance of everything Masonic which is the chief characteristic of his class. Mention is made in the item of ourself, which might be either a bouquet or a Brickbat, as of whom we have all heard "M. McBain Thomson," we would like to call to the attention of "The New Age" that our name is "McBlain" and we are some particular about it, and it would be also satisfactory, though only as a matter of curiosity to know whether it is meant that we are celebrated, like the prominent men who are or have been leaders in legitimate Masonry, or only notorious like the founders of the mis-begotten thing known as the Southern Jurisdiction Council, we wonder?

ANOTHER NEW LODGE.

We welcome the latest member of the Universal family in Lodge "Deseret No. 152," previously working U. D. in Salt Lake City, as a branch of "Alpha." "Deseret" is the result of the labors of Bro. E. M. Andersen, R. W. M., of Beehive Lodge No. 177 of Salt Lake City, and Senior Deacon in the Provincial Grand Lodge Inter-Montana. The Lodge was chartered on the evening of the 28th of December by the Most Worshipful Brother M. McB. Thomson, Grand Master Mason, assisted by several officers of the Supreme Lodge and a large number of visiting BB. The following were the officers installed.

R. W. M., J. D. Mortensen; W. M. Dep., N. C. Olesen; Sr. W. M. Sub., J. A. Peterson; W. S. W., Steven Jensen, W. J. W., N. C. Olesen, Jr.; Secretary, Wm. C. Mason; Treasurer, H. Z. Monson; Senior Deacon, A. A. Jensen; Junior Deacon, H. H. Christiansen; Senior Steward, I. C. Hansen; Junior Steward, A. Wulff; Marshal, Peter Aagaard; Almoner, W. Christensen; Chaplain, C. F. Christiansen; Orator, H. C. Maine; Inner Guard, A. Hansen; Tiler, Wm. Elwood.

The Degree of Installed Master was given to the qualified BB. and a pleasant time had, the evening finishing with an entertainment at which the visitors were the guests of Deseret Lodge. From the personnel of the officers, and the enthusiasm displayed by the members, we anticipate great things from this the youngest member of our growing family.

THE LODGES IN CALIFORNIA.

The first opportunity offered the Grand Master to visit the Lodges in California occurred early last month, when several Lodges at present working U. D., requested examination as to their fitness for receiving a charter. I left the office on the morning of the 8th for Southern California, arriving in Los Angeles on the morning of the 9th, where I was met by BB. Adam Kowalski, District Deputy for that part of the State, and F. DuBois, the oldest member of the Order in the State, and after breakfast we were driven by Bro. DuBois in his auto to San Diego, where I held meetings of Balboa Lodge No. 137 and of Cabrillo Council of Kadosh No. 34. I found the Lodge in first-class condition, the officers capable and well versed in the work, and besides renewing old acquaintances, I found many new faces since I visited San Diego last. Two BB. were raised to the Sublime Degree at the meeting, all going to show the progress being made. And I was

further pleased to learn that the antagonism of the Locals towards our BB. was lessening all the time.

In the evening after the meeting of the Craft Lodge, Cabrillo Council first, and Encampment afterwards, held meetings and a class was admitted to these degrees and after the work came refreshments, bed being reached early in the morning.

Returning to Los Angeles I met with Angel City Council and Encampment and initiated a class in both bodies. After a short recess, during which I met with some of the sisters of the Scottish Rite of Adoption and conferred the Degree of Adonaite Mistress on the Worthy Mistress, and the Honorary grade of Venerable Mistress on the Secretary of the Lodge. I met with St. Johns Lodge, which I found had nearly doubled its membership since I visited it last, and that a Branch of Alpha Lodge had been organized in Los Angeles, and Branches also at San Diego and Long Beach with active preparations for establishing others at San Bernardino and other cities in the vicinity.

I was shown the property recently purchased by St. Johns Lodge and on which they propose to erect a Temple, for which they had paid \$30,000. The site is centrally located, and there are at present on it buildings which bring a monthly rental of \$500.00, and will not in any way interfere with the proposed building. The success of the Los Angeles BB. was too much for the Locals to bear in patience and in accordance with their usual tactics, they persuaded a new member of St. Johns Lodge to make the usual complaint, that he had been deceived when he joined the Lodge. The Court held that there was no deception practiced, that the difference between the Universal and Local systems had been explained to him, and that he had become a member

knowing it all. Thus the persecution aided instead of hindering the work.

On Saturday morning I left Los Angeles for San Francisco, arriving there at 11 p. m. I was met at the depot by a deputation of the BB. and taken to my hotel, after having supper and spending a short time with the BB. talking over the situation.

On Sunday, accompanied by Bro. E. Gordan, my Deputy in the Prov. G. L. of California, I went to Oakland and met with Eureka Lodge No. 119 of that city, and which I found in a flourishing condition. On Monday I met in joint session with Golden Thistle No. 12 and Atlas No. 139. Golden Thistle is one of the oldest lodges of the Federation in California, and Atlas the last Lodge chartered in San Francisco. Both are full of life and vitality, their members earnest and their officers good workers. On Tuesday, accompanied by a deputation from the San Francisco BB. I went to San Jose and visited with Harmony Lodge No. 26, which I also found in good condition and looking forward to good times at the meeting of the Provincial Grand Lodge which is to be held in San Jose on St. Johns Day. On Wednesday I met with Golden Star No. 15, and witnessed a class being entered apprentices the work being jointly done by Bro. Wilkie, Prov. G. M. and myself. On Thursday afternoon, with several other BB. I was a guest of Bro. Losada, P. M. of Rizal Lodge, to dinner, and in the evening met with Rizal Lodge No. 66, and witnessed the Apprentice degree worked by Bro. Losada in a highly creditable manner. I saw here something seldom seen, not one officer absent at roll call, and though all the officers were acting for the first time since installation, all were perfect in their work.

On Friday evening I attended a meeting of Golden Gate Encampment of Knights Templar, and dubbed several new

Knights, and on Saturday morning left San Francisco for Fresno.

In Fresno there has been a branch of Alpha Lodge for close upon a year. The Lodge is composed of representative men of the city and under the guidance of Bro. Brave, the R. W. M., promises to be a credit to the Federation. I extended the dispensation for six months, but I anticipate a charter will be installed before that term has expired.

On Sunday forenoon I arrived at Turlock, where there is a branch of Alpha Lodge. Here I met with the only regrettable occurrence on my journey, in an accident that resulted in one of the BB. being laid up in the Turlock hospital. Bro. Wilkie, Provincial Grand Master, intended to accompany me on my visit to the Fresno Lodge, and was traveling there in his car, having with him Mrs. Wilkie and Bro. Fieldhouse, R. W. M. of Golden Star Lodge of San Francisco, and his wife. Just before reaching Turlock the car skidded on the wet road and collided with a heavy truck. All were thrown out and Bro. Fieldhouse had two ribs broken. The others escaped with a shake up and slight bruises. After visiting with Turlock Lodge, accompanied by Bro. Wilkie, I went to Stockton, and held a meeting with the Stockton branch of Alpha Lodge, which I found in very good condition and numbering about thirty members. They, also, like the Fresno and Turlock Lodges, will have their dispensation renewed for a short time, when without doubt they will be ready for charter.

On Monday forenoon I held a meeting of the Stockton Branch of Universal Council of Kadosh, and advanced one Frater to that grade, and immediately after the meeting left for Sacramento, where, in the evening, I met with the Sacramento Lodges, Rising Star No. 84, and Edwinning No. 118, in joint session. Here, as elsewhere, I found the Lodges

in good condition and the BB. earnest in the work. The usual tactics of lies and calumny, of publishing defamatory articles in the local press and denying us the privilege of replying had been adopted by the Locals here, and for a time had hindered the growth of the Lodges. These tactics of the Locals have proven a boomerang, by drawing the attention of many who otherwise would never have heard of us. These naturally wondered why we did not reply, and on learning that we were refused the right granted by common decency, justice and fair-play to the accused, concluded that those who were compelled to adopt such miserable methods of defense and protection, must surely be in the wrong, and so we have gained many desirable members.

On Tuesday I left Sacramento for home, arriving there on Wednesday evening, after fourteen days' absence, during which I traveled over 2000 miles and visited and held meetings—tired, but well satisfied with the results.

COMMUNICATION.

WHAT IS FREEMASONRY.

Freemasonry is called the work of closely allied men, who with the aid of symbols, taken mostly from the work masons or builders crafts, work for the good and welfare of humanity, while trying to perfect and elevate themselves and others morally, and thereby to unite all mankind into one bond of social union, which their lodges or they among themselves are already supposed to represent in a small way.

I will not now dwell upon the subject of "The origin and history of Freemasonry," as many books have been written upon those subjects by different writers of decided opinions. We may read all sides and form our own conclu-

sions, however, in my estimation, we should be more interested in the "Practice of Freemasonry" and to know what it stands for.

The Masonic thought, idea and ideals reach far back into remote ages and crop up here and there in manifold forms. Mankind received its ten commandments and first laws through Moses for its guidance, and these are the foundation of all laws hereafter enacted. Let us read and study them for our guidance, they are written in the second book of Moses, Exodus, Chap. 20-23. Let us study our Masonic chart and the symbols of Masonry, and after digesting them carefully, let us act according to those precepts and we cannot then go far wrong, or be led from the straight and righteous road. Yes, let us even take a lesson from those, who in their weakness left this straight path and fell by the wayside.

Freemasonry is not in the sense, as a good many profane and even Masons think, a charitable institution; although we are in duty bound to relieve the misery of humanity and practice "Charity" toward all mankind, but these are deeds "ad extra," inspired through Masonry.

Freemasonry is not a special or religious society, neither is it the guardian of secrets. Every member must have a religious feeling and be an Idealist but not a Dogmatist. Masonry unites Idealists of all sorts; may the candidate be Jew or Christian, may he be orthodox or more liberal in his views, as a member of our Order he will never be hurt in his doctrines.

Freemasonry takes its ideas from philosophic systems, religions, sciences and arts, which will give the members of the Order much food for thought and practice, and if the examples are of a practicable nature, they may be solved.

Freemasonry is not a science, but an ART. Primarily its object is, to make the individual member a harmonious, moral and virtuous person, and secondly to unite all into one bond of social Union. While this however may not be accomplished for a long long time to come, never the less does it behoove every Mason to work toward that goal in his own little sphere or circle, that in the end it may be accomplished.

Freemasonry is nothing less than Humanity itself, and the principles of Freemasonry were ever recognized among men. Therefor we may say that Freemasonry was born with the first man, and is as old as mankind itself.

The Masonic Order is a society of good and true men, and a happy medium, to promote friendship even among those, who otherwise would have stayed estranged.

We expect our members to believe in a Supreme Being as the G. A. O. T. U. and to believe in the immortality of the soul. We demand of them the practice of the highest of the moral law and also the practice of the Golden Rule:

"Thou shalt love thy neighbor as thyself."

"Do ye even do unto others, as ye would, that others should do unto you."

Let us also practice:

"The Fatherhood of God and the Brotherhood of Man."

A great philosopher and Mason has this to say of our Order:

"Our Order has a distinct character of its own of which I would like to mention the following points: As soon as our meeting is called to order, absolute equality reigns. Then not only all preference of rank, position, age, wealth and talent ceases and is lost in the unity, but also individuality ceases. Everybody is perfectly satisfied in the place allotted to him. The E. A., F. C., Mas-

ter Mason and officers, all await with zeal the winks of their Master. No outside titles are mentioned and all other marks of different standings are effaced. Nothing is mentioned regarding any individual, where he may come from, whether married or single, happy or unhappy; nothing of all that, but everybody lays aside individuality in order that all may work for the higher and one great object."

And the object of Freemasonry is HUMANITY which teaches us to know and to solve the great lesson, namely:

"In all ranks and under all circumstances to be a true man."

My Brethren:

In the foregone I have given you an outline or a short sketch of, "What is Masonry and what it stands for." A good deal more may be said about it, but this will give us enough food for thought. Let us think over that which has been said and try to live up to those high ideals Freemasonry has set up for all of us to follow.

Read your magazine, the Universal Freemason, and other Masonic works and periodicals, attend your Lodge meetings and listen with an attentive ear. Only in these ways will you improve yourself in Masonry.

"Ask and ye shall receive, seek and ye shall find."

These are the words upon the pillars on the front cover of our magazine. They have a meaning, think it over.

In conclusion I thank you for your attention, and hope that these few words will bear fruit and be of benefit to all of us.

Fraternally yours,

H. METHMANN,

Provincial Grand Secretary for
California.

THREE KINDS OF MASONS.

William Couthern, Grand Orator of Missouri, says: "There are three kinds of Masons: The Mason who has taken the degrees out of curiosity, and after being accepted as a member never finds his way again to the Lodge room, and forgets what he has heard, but has not understood. The Mason who attends when an election is to take place, or when he can exhibit himself in a public procession, always pays his dues, and demands to be buried with pomp and show. The Mason who at his first inception begins to see the beauties of the Craft and to understand its teachings, and who studies to know, and serves his Lodge faithfully. He pays every obligation, sustains his Lodge, accepts every assignment of duty, and may be depended upon always, for his work.

"The first class never produces a real Mason. The ceremonies meant nothing and can mean nothing. One wears the gilt button, but it is unable to tell its meaning. The second class is a drag upon society. The recognition and benefits are demanded and the burdens refused. The third class makes possible that progress without which the Order would long ago have fallen into decay and been buried unknown in the great pyramids of the past. Like an individual, every institution must go forward or perish. It can not stand still."

Never think that God's delays are God's denials. Hold on; hold fast; hold out. Patience is genius. If there be no enemy, no fight; if no fight, no victory; if no victory, no crown.

Everybody is interested in the "Back to the Farm movement." They seem to be; at least, they seem to have their backs to the farm.

FREEMASONRY AND THE KNIGHTS TEMPLAR.

**Jacques de Molay.**

ELECTED GRAND MASTER OF THE ORDER 1296.

IMMOLATED 1313.

With our brethren of the 18th Century connection, real or supposed between the Freemasons and the Chivalric Order of the Knights of the Temple was much discussed, especially so on the continent of Europe where the controversy raged with such bitterness that the effects are still perceptible.

The pro-ponents of the theory of the Knight Templar origin of Freemasonry, who were exclusively members of the Continental Lodges, advanced the claim that the Chivalric Orders, falling in their attempt to hold the Holy Land against the power of the Saracens, and their consequent inability to rebuild the material Temple to the Lord, determined to build a spiritual one. That a knowledge gained by them through initiation into the secret Fraternities of the Druses, Maronites and others of a like nature were brought with them to Europe, and that these mysteries, learned in the east, they communicated to the building Fraternities which they took under their patronage, and hence the Free Masonic Fraternity, which they claim to have been thus first the offspring, to be latterly the preserver of the Templar Order.

The opponents of this theory point to the persecution of the Knights Templar in France by Philip le Bel, and subsequently in nearly every other country in Europe, and its final dissolution by Pope Clement V. as proof that it had ceased to exist in any form, either in connection with Masonic Lodges or otherwise.

We hold entirely with neither side in the controversy, holding both to be wrong historically. To argue that Masonry is either the offspring of the crusading Knights, or was introduced by them into Europe is an absurdity too ridiculous to waste time refuting, and equally ridiculous is the claim that the

continuation of the Templar organization was preserved in the Masonic Lodges, but much evidence to the contrary.

It is also asserted that in some form or other the Knight Templar Order has been regularly transmitted as a Chivalric Order through the centuries. These claims I propose to examine, taking first the claim of the French "Ordre due Temple."

This society claims to be the legitimate and direct representative of the original Order, claiming for its authority a Will professed to have been executed by Jacques de Molay, last Grand Master while he was in prison in France just before his execution. This will appointed Johannes Marcus Larmenius of Jerusalem to be his successor in the Grand Mastership of the Order, and they further claim that since then the succession of descent has been regular and complete.

Concerning this French claimant to Templar succession, it seems that about 1682 there was established a society in France called "The little resurrection of the Templars," whose customs were so licentious as to be considered intolerable even for that licentious time, and the Order was suppressed by the King Louis XIV. That in 1705 Phillip, Duke of Orleans, collected the remnants of this society, gave it a new form and constitution, and employing for the purpose an Italian Jesuit who was a learned antiquary concocted the spurious charter of Larmenius.

A curious passage in this document is the professed expulsion of the Scottish Knights of the Order, who are termed deserters from the Order which shows the existing belief that a branch of the Templars had been existing in Scotland after the dispersion of the Order elsewhere.

The charter which is now in the possession of F. J. W. Crowe of England is signed by twenty-two successors to Larmenius, the last one in 1804, Bernard Raymond Fabre, was succeeded on his death by the British Admiral Sir Sydney Smith as Regent and it is supposed still to exist in Paris. Though it did not at first make any claim to Masonic connection, later its ceremonies of initiation was divided into three houses or series.

1st. House of Initiation.

1st. Initiate—(Apprentice Degree of Freemasonry).

2nd. Initiate of the Interior—(Fellow Craft).

3rd. Adept—(Master Mason).

4th. Adept of the East—(The "Elu" of the French and Perfection Rites).

5th. Grand Adept of the Black Eagle of St. John—(Elu of Nine of above).

2nd. House of Postulance.

6th. Postulant of the Order—(French Rose Croix).

3rd. Council.

7th. Esquire—(Preparatory to the next degree).

8th. Knight, or Levite of the Interior Guard—(The Philosophical Kadosh). Differing from the French pseudo-templars were the adherents of the theory that Peter d'Aumont, Provincial Grand Master of Auvergne at the time of de Molay's martyrdom, accompanied by two Commanders and five Knights, fled to Scotland and there united with the building fraternities, to whom they communicated the Templar secrets and ceremonies.

Still another section claim that Count Beujeu, nephew of de Molay, carried the Ritual and the authority to promulgate the system, to Sweden where it became incorporated with free-masonry, and that from it has sprung the Templar-masonic systems of the Scandinavia and the "Gross-Landes" lodge of Germany.

It is claimed (wrongly, as will later be shown), that from the system of Peter D'Aumont (above referred to) carried by Scotsmen to the continent early in the 18th century, sprung in 1755 the "Rite of Strict Observance." The founder of which, Baron von Hund, claimed to have received the accolade of Knighthood of the Temple from Lord Kilmarnock, a prominent follower of Prince Charles Edward Stuart, and a Grand Master of the Mother Lodge of Kilwinning, or according to some authorities, from the Prince himself. This system had at one time control of practically all the Masonic lodges of continental Europe until 1775, when it began to decline, though its influence is still apparent there.

It will be seen by the foregoing that the followers of D'Aumont claim a Scottish preservation and continuation of the Ancient Templars. And that the Larmenious branch recognize the same, though they accompany their recognition by classing the Scottish Knights with the Knights of St. John as "Spillators" of the Templar Order. I only mention the latter as showing the general belief in the continued existence of the ancient order in Scotland.

Leaving the field of fable and unsupported assertion for the realm of facts, I again re-iterate the statement made at the beginning of this article that there is no credence to be placed in either of the claims made for Larmenius, Beujeu or D'Aumont. It is not credible that De Molay could have found opportunity while in a French prison to have made and issued the document claimed, and further, the order of succession in the Grand Mastership of the Temple was by the franchise of the Knights and not by the will of the Incumbent Grand Master. It is folly to say that Beujeu made the Swedish Masons the recipients of the Templar

secrets, when masonry was unknown in Sweden for centuries later, and equally foolish to think it necessary for D'Aumont and his companions hiding their identity in the building fraternities of Scotland, when at the time, and for centuries thereafter, the Templars had a lawful and recognized existence in Scotland, the only country in Christendom where the order was not proscribed and the Knights persecuted. I will show that the Religious and Military order of the Temple was indeed preserved in Scotland, and that it did centuries later become attached to the Masonic Order, and how that was done.

When the persecution of the Templars took place in 1309, Scotland was engaged in a struggle for its very existence against the aggression of the English, who taking advantage of the disorders arising from the disputed succession to the Scottish throne, had overrun a large part of the Kingdom, King Robert Bruce with the remnants of the Scottish army, was a proscribed fugitive, and Sir William Wallace, Scotland's darling hero had been four years before executed on an English scaffold. The chivalry of the Temple in Scotland were firm supporters of Bruce and aided greatly in the decisive battle of Bannockburn when the English armies were signally defeated.

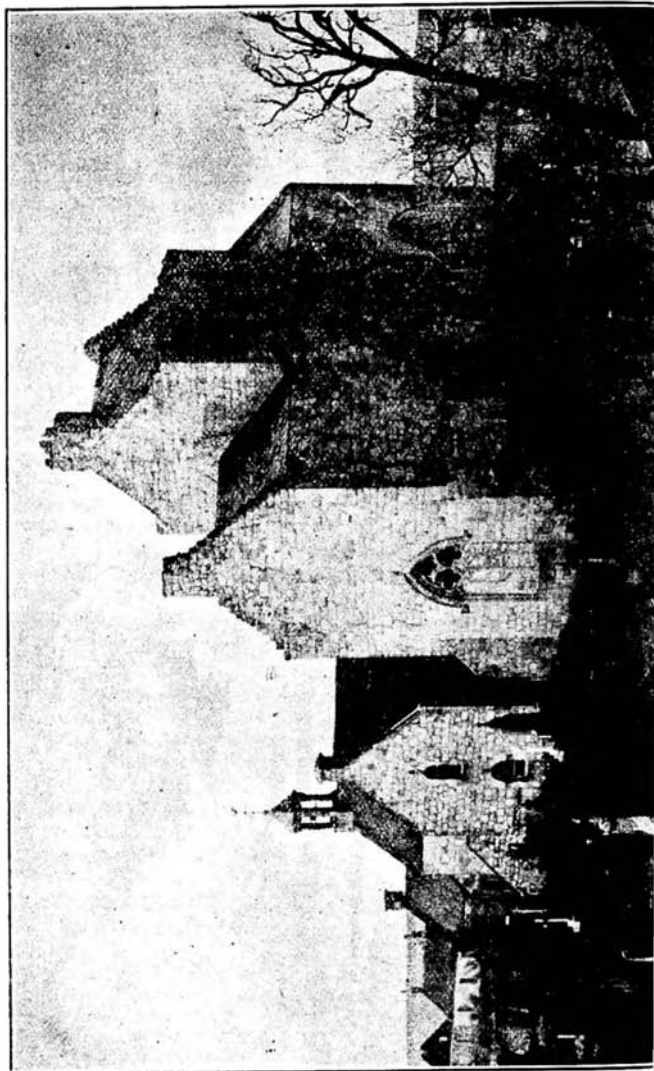
For the assistance thus rendered in the hour of need, and probably also from the fact that the Scottish Kings were never the subservient vassals of the Pope that other European Sovereigns were, the Templars in place of the persecution meted out to them elsewhere, found in Scotland favor and protection, and foreign Knights fled there for safety.

In countries where the Templars had been suppressed, their property had mostly been given to the Order of St. John, a circumstance much commented

on and the latter have been blamed as being too ready to profit by the former's adversity. In Scotland the two orders lived in amity side by side, occasionally occupying the same preceptory, while possessing their individual property and identity. In the reign of James the IV of Scotland (circa, 1480), the lands of the two orders were consolidated, the identity of the orders being still preserved. This is clearly shown in the Charter granted by James on the 19th of Oct., 1488, confirming the grants made by his predecessors to the Knights of the Temple and St. John "Deo et Sancto Hospital de Jerusalem et fratribus ejusdem Militias Templi Solomonis." Both orders were associated, not united, then placed under the supervision of the Preceptor of St. John, by whom both orders were represented in the Scottish Parliament until the dissolution of the monastic orders at the Reformation, when by an act passed in 1560, all allegiance to the Pope was prohibited within the realm and Sir James Sandilands as Preceptor of Torphichen of the Order of St. John; and Master of the Temple surrendered to the Scottish Estates, the lands and hereditaments belonging to both orders (following is a fac-simile of the signature of Sir James Sandilands as appended to this deed, dated March 6, 1554).



The Preceptory lands were erected into a temporal Barony and purchased by Sandilands for 10,000 crowns of the Sun. By a curious provision attached to the grant, the title "Lord Torphichen" attaches to the land, not to the family, therefore whoever pos-



esses the land owns the title. Thus ended the Orders of the Soldiers of the Temple, and the Knights of St. John as Military and Religious fraternities in Scotland. Of their continued existence as lay fraternities and their association with the Masons Guild I will speak later. A word or two in relation to the Knights of St. John so long and so closely connected with the Order of the Temple in Scotland, might not be out of place here. The order in its inception is older than that of the Temple, going back to 1023, though as a Knightly Fraternity it only dates from 1099. A settlement of the order was made in Scotland in 1124, at Torphichen in Linlithgow Shire and the priory erected there was the first establishment of the order in the Kingdom, as it was also the last. The major part of the building still exists as will be seen by the accompanying photo on page No. 164.

On its surrender to the state, such of the Knights as elected to hold to the Romish faith left for the continent under the leadership of Sir David Seaton, while those who embraced the reformed faith engaged in secular occupations, many of them connecting themselves with the building fraternities as did the Knights Templar.

Having shown the continued existence in Scotland of the Knights Templar and Knights of St. John as military orders, to the time of the Reformation, I will take up their history from that time until their absorption by the building fraternities, and here for a time tradition is the main authority, but the tradition is so well founded and the intervening time so short, until written records are again available, that it may with safety be taken as facts, proved and well founded.

The Burghal records of the city of Aberdeen, while forbidding any one not a Burgess and Free-man to engage in

business within the Burghal limits, makes exception "gif he be a Templar," and in the records of other old Scottish municipalities are found similar passages. The records of the Royal Burgh of Ayr tell that in 1521 one Leonard Clark, a Baillie (Alderman) of the Burgh demanded the surrender by David Blair, a Burgess of Ayr, of an Irishman accused of theft who was hiding in Blair's house, the request was refused on the ground that the house was Temple property and therefore "sanctuary." At that time the reformed doctrines predominated in that district, but shows more strongly the hold that Templar rights still had. The minutes of old Scottish Lodges still existing, extending back into the 16th century, make frequent mention of the admission of non-operative members, both lay and clerical, and that within the memory of those contemporary with the dissolution of Torphichen Priory.

It is claimed (and the claim seems well founded) that when Prince Charles Edward Stuart occupied the ancestral palace of Holyrood Edinburgh, during the rebellion of 1745, that a chapter of the Temple was held there and the Prince himself took the vows of the Order and was elected Grand Master. The account of this event is contained in an extract of a letter written by the Duke of Perth to Lord Ogilvy, and is dated Sept. 30th, 1745. This extract reads:

"It is truly a proud thing to see our Prince in the Palace of his fathers, with all the best blood of Scotland around him, he is beloved by all sorts, and we cannot fail to make that pestilent England smoke for it. Upon Monday last there was a great ball at the Palace, and on Tuesday by appointment, there was a solemn chapter of the ancient Chivalry of the Temple of Jerusalem held in the audience-room; not more than ten knights were present, for

since my Lord of Mar demitted the office of Grand Master no general meeting has been called, save in your own north convent; our noble Prince looked most gallant in the white robes of the Order, took his profession like a worthy Knight, and after receiving congratulations from all present, did vow that he would restore the Temple higher than it was in the days of William the Lion; then my Lord of Athole did demit as Rector and his Royal Highness was elected Grand Master."

Whatever might have been the intention of Prince Charles and those associated with him regarding the revival in Scotland of the Temple as an Order of Chivalry, the battle of Culloden which put a disastrous finish to the campaign put an end to them so far as Scotland itself was concerned, and the scene of its activities was removed to France where Charles and his attainted followers fled.

In France Chapters of the Order were established, in one of these as stated above Baron von Hund was dubbed a Knight by Lord Kilmarnock, a prominent member of the Prince's suite, and a Master of the Mother Lodge Kilwin-

Kilmarnock

ning.

Von Hund claims the Prince was present at his reception into the Order, and from this continuation of the Scottish Templars, and not from the fictitious association of D'Aumont with the Scottish masonic lodges of the 14th century sprung the Rite of Strict Observance already alluded to.

From this time Templary was only known in Scotland as a superior grade in freemasonry, given in the lodge, but not of the lodge. I am in possession of an old manuscript copy of the Knight

Templar ritual as thus worked, dating back into the 18th century and of exceeding interest to a student of that period of transition. In 1800 the Grand Lodge of Scotland by edict forbade her daughter lodges to work any other but the three Craft degrees, giving as a reason that the Irish refugees in Scotland worked treasonable practices under the guise of masonic degrees. The real cause was more likely to be the jealousy of the new Grand Lodge working and chartering only the three Craft degrees, for the ancient Mother Lodge, the traditional source of the higher grades and then a charter granting power and rival of the Grand Lodge. The Scottish Templars by this edict deprived of a home in the Craft lodge sought elsewhere for authority to work under, none such existed in Scotland or in England, but in Ireland there was a Templar governing body styled the "Early Grand Encampment of High Knights Templar," some charters from which had already been introduced into Scotland, and from this body the first Grand Organization of its kind in the British Isles, the Scottish Knights, sought and received charters to work the degrees before worked in connection with the Craft Lodge. (A fac-simile of one of these charters is here given on page No. 168.)

In one of these, "Edinburgh E. G. Encampment No. 21," a schism took place in 1812, resulting in the organization of an irregular body styling itself a "Grand Conclave," which sought and obtained the patronage of Edward, Duke of Kent, then the Grand Master of a new and self-constituted body of pseudo-templars in England. The Conclave was moribund from its birth and died with its author, several attempts have since been made to revive it under one form and another, sometimes as a masonic, at others as a non-masonic

body. It now enjoys a precarious existence as a Grand Priory.

The regular Encampments continued to work under the Irish Grand Encampment until 1822 when they applied for, and were granted a charter of Renunciation with permission to found an Independent Grand Encampment for Scotland. This was formally effected on the 22nd of May, 1822, with Robert of Kilmarnock, as the first Grand Master. A photo copy of this charter of renunciation is here given on page No. 169.

The body formed by authority of this charter named "The Early Grand Mother Encampment of Scotland" has had a regular succession of fifteen Grand Masters, of which the writer of this sketch was the ninth, serving from 1877 to 1881. The present incumbent of the office is Frater William Young.

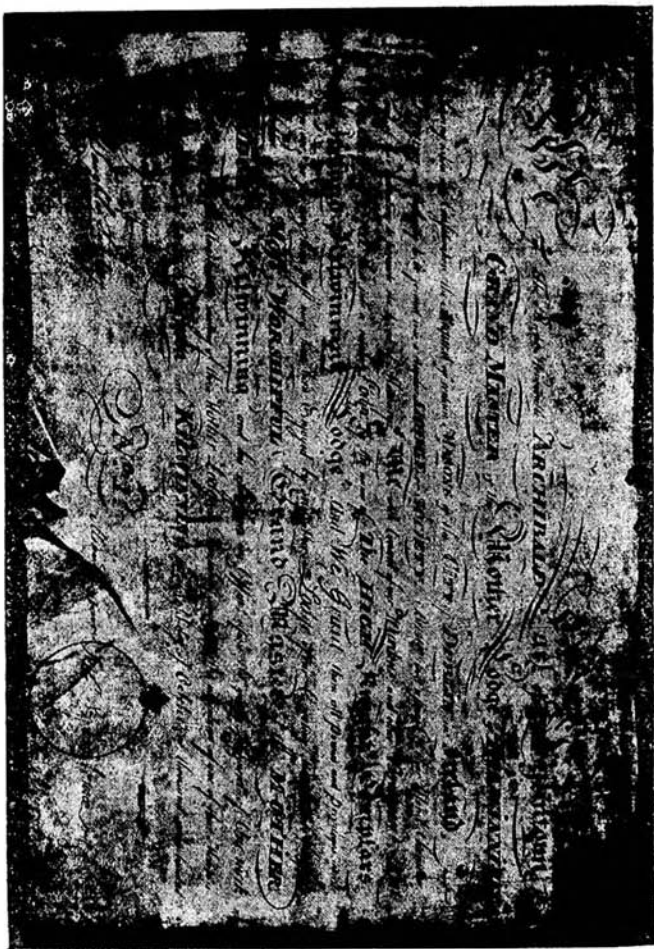
In the U. S. A. there are a number of Encampments working under charter from the Early Grand Mother Encampment of Scotland, controlled by a Regional Grand Encampment.

As thus shown, the Templars of Scotland are the only ones who can legitimately claim direct descent from, or connection with the ancient order. In England Templary is simply a Masonic degree making no pretense to be anything else, a few of the oldest Encampments claim immemorial origin, but that means at the best, that they were there before any governing body was established, the first real attempt to form such was in 1817, under the Grand Mastership of the Duke of Kent.

In Ireland the Early Grand Encampment, the first governing body of the order in the country claimed considerable antiquity, making the claim in 1805 that it had then existed for over a century, it certainly granted charters in Scotland and England in the latter part of the 18th century, it was under a charter (or warrant) granted by it

dated 1806 for the Burgh of Ayr, Scotland, that the writer was dubbed a Templar. The Early Grand Encampment seems to have ceased working shortly after it granted the charter of renunciation to its daughter Encampments in Scotland and by 1836 it had ceased to exist. It has been claimed by some writers, without sufficient foundation I believe, that the Early Grand Encampment sprung from the "High Knights Templar of Ireland, Kilwinning Lodge. Chartered by the Mother Lodge of Kilwinning in 1779. The powers conferred on this lodge by charter from the Mother Lodge has been the subject of much controversy, those who hold that the Mother lodge was a high grade body claim that the charter was what on the face it claimed to be, viz., a Knight Templar charter, or a Craft charter with power to work the Knight Templar degree. Those opposed to this theory claim that the charter was a Craft charter pure and simple, its peculiar title implying that the petitioners were all Knights Templar and base their belief on the ground that the Mother Lodge was a three-step lodge (Craft Lodge) and that there is no instance of her granting authority for other degrees. This argument would have more weight were it not a known and established fact these higher degrees WERE practiced in the Craft lodges of that time, and by the daughters of the Mother Lodge and further that Lord Kilmarnock who gave the degree of Knighthood to Baron von Hund was a Master of the Mother Lodge, a copy of this charter is appended on page No. 170.

Knight Templary in the United States of America makes no claim whatever to a historical connection with the ancient order, and wisely so, as it is in a class by itself among templar bodies, to which it bears resemblance only in the name.



We the Early Grand Christian Encampment of Ireland and I. & W. M. of all ages and legal thought Temples and Markers. by this our agreement and statute and confirm to Robert Martin as our lawful appointed deputy and Early Grand Marker for Scotland. to act under us and we authorize and empower him to act and transact in all matters for us as if he was formally present and was the Grand authority and empower the Robert Martin to visit to examine our Lodges and regulate our matters and may give awards that may be given in our Lodges and we are bound to use the Encampment that holds their authority past to pay the sum of 2/6 1/4 for every man that enters and provides as much it and each encampment is bound to send 2/6 1/4 of yearly interest to the under the enrollment of the names must be sent from each encampment year by year to the Early Grand Encampment of Ireland and the Robert Martin shall cause each encampment by returning to send in men to form a county committee to assist him to make such laws and regulations as he may see fit and authority out of the same power. Our men must be under the same and other contract and whatever laws are made by them at the grand meeting of these encampments is bound to comply accordingly and the two men from each encampment is bound to bring them yearly dues and enrollment along with them to be paid in the meeting and the letters to be made up and sent for Dublin in the person of the committee as well as any satisfaction of our Early Grand Marker in Scotland and any encampment refusing to comply with this our command they shall be deleted document and new warrants sent to substitute them. no Encampment need expect privilege if they are in arrears as all power and authority is committed to the Robert Martin as a proper person capable of conducting the order in Scotland. I. & W. M. of all ages



Grand Antiquary 2/6 1/4 given
and the 1/4 of the
Grand Encampment held
in Dublin the 1st of July 1786
Ireland this day is July 1786



The Grand Encampment of Scotland		Warrant
John Gordon	8	1st
James Halden	6	2nd
But O'Connell	6	3rd
Bernard Gentry	10	4th
John H. G. G.	10	5th
John H. G. G.	10	6th
John H. G. G.	10	7th
John H. G. G.	10	8th

Reduced Facsimile of Charter of Acknowledgment by the Grand Encampment of Ireland in favour of Grand Encampment of Scotland, 1826.

In its degrees, government or costume it has no more resemblance to the Templars of Europe than does the Knights of Pythias or the Patriarchs Militant of the Oddfellows. It is true that the Masonic Knight Templar degree was introduced into America at an early date from Scotland and Ireland, but it seems soon to have lost all resemblance to the original, while its Grand Encampment is in evolution of the Cerneau Rite.

Authorities consulted: Gould's History of Freemasonry, Burnes History of Knight Templary in Scotland, Sir Charles Cameron's "Chivalric Freemasonry in the British Isles," the records of the Early Grand Mother Encampment of Scotland.

M. McB. THOMSON,

Knight Grand Cross, Past Grand Master of the Temple and Hospital in Scotland, Regional Grand Master of the Orders of the Temple and Hospital of St. John in the U. S. A.

WITH OUR EXCHANGES.

"GUARD WELL THE PORTALS."

It is not sufficient that we are only brethren in the lodge rooms, we should be brothers at all times and in every place. He that we are ashamed to own as our brother among our worldly associates ought not to be known as a brother in our lodges; and such as we cannot share with our love and affection ought not to have received our sanction to be admitted into our fraternity. The brother who silently aculceses in the admission of one with whom he cannot meet on the level is guilty of a wrong in suffering him to become a member of our fraternity. —The Missouri Freemason.

MASONIC EMBLEMS.

If you are a Mason do not be afraid to admit it. Wear an emblem where all the world can see it. This does not mean to make a Masonic jewel conspicuous. Only "professional Masons" are guilty of such vulgarity. But a small, neat button in the coat lapel, or a modest charm on the watch chain catches the eye of an observer and enables him constantly to classify the wearer. There are many Masons who wear no Masonic emblem for fear it may injure their business. Therein they err. It would in all probability materially aid them in their particular line, no matter whether it be the law, medicine, or any branch of commerce or industry. In fact, a canvass of any city in the United States, be it San Francisco, Chicago, New York or the smaller communities, will reveal that fully 75 per cent, or even more, of the business and professional men are Masons. These facts have been ascertained after careful inquiry. The reason is not hard to find. Masonry means progress and appeals to the more intelligent class of citizens. It dispels superstition and makes for freedom along proper lines. It stands for good citizenship and true Americanism, as well as for the higher moral precepts and a philosophy of decency that has lasted through the ages. And as the professional and business life of a community is made up of its more intelligent and progressive residents, it follows naturally that they are the first to seek the great and ennobling light that Masonry gives. As a result, this country's business and professional world is almost wholly Masonic. Some politicians who are members of the Craft conceal the fact, fearing this connection might antagonize the more ignorant voters. Those who nurse fear of this kind should remember that Theodore Roose-

veld displayed the Masonic emblem throughout his public life, and continually reiterated the statement that he was proud of the privilege. And even when the president of the United States this mighty American found pleasure in attending the Lodge in which a neighboring gardener presided as Master, which furnished an example of true Masonic Americanism that could well be copied by other aspirants for public preferment.—The Trestle Board.

SHAVINGS FROM THE PENCIL SHARPENER.

Since the ladies have adopted the ballet-skirt for street wear, perhaps the men can wear their bathing suits instead of rain coats.

We used to think that if folks would use pennies we could buy for 7c what we had to pay 10c for; but instead we now have to pay 11c for what we used to pay a nickel.

After our experience at the Texas-Oklahoma game, we would rather play football than try to explain the game in English to a Mexican official. But even at that, he doubtless knows as much about football now as we do about pleota.

Pretty is as pretty wears.

When it comes to painting, landscapes and marines are not in it with facials and labials and eyebrowines.

Out at the art exhibit did you notice the pictures where the paint was daubed on the canvas in great gobs? Most of the modern facial artists are of this school.

Wonder when Uncle Sam will recognize that Texas has already recognized Mexico?

A Mason is as a Mason does.

A blackball may be a duty, a privilege, or a curse, depending entirely upon the honesty of him who casts it.

Wonder if they are not still using that old practice sentence, 'Now is the time for all good men and true to come to the aid of their party?'

You tell 'em, Tris, you're the Speaker.

LEXICON.

Fanaticism.—A fanatic is defined by Lexicographers as "One who is intemperately zealous or wildly extravagant, especially on religious subjects" and Fanaticism as "extravagant or frenzied zeal; wild enthusiasm. "The Fanatic is so blinded by prejudice that he can see but one side of any question, religious or political, and that the one he has himself espoused, as he is not open to conviction, he is intolerant of discussion, usually the slave of superstition, seeking through persecution to accomplish that which his argument has failed to do. Unfortunately fanaticism is found among a certain class of professing Masons. We say "professing" advisedly, for though such may have passed through the ceremonies of initiation they cannot have benefited by the teachings thereof, if indeed they ever listened to them, for fanaticism is the anti-thesis of Masonry which teaches and requires "a perfect freedom of mind and action in every aspirant for its mysteries" and enjoins us to chasten our thoughts by temperance. Fanaticism has no place in Masonry.

Fanor.—Fanor; Amru and Metusael are given in some of the Rites as the names of the Three Ruffians.

Fasces.—The papers read by members of French Lodges are tied in bundles and laid away in the Archives, and receive this name from the bundles of rod-borne before the Roman Magistrates as emblems of authority. The title is far fetched like so many other terms in use among the Masons of the European continent.

Favorite Brother.—A title prefixed to certain degrees of the Swedish and similar systems, e. g., of St. Andrew, which is the ninth degree of the Swedish system, and the sixth of the National Grand Lodge of Berlin, of St. John of the "White Collar" the eighth degree, third series and of Solomon, which is the seventh degree of the third series of the same rite.

Feasts.—The principal festivals of Masonry are the feasts of the two Saints John, that of Baptist on the twenty-fourth of June, and that of the Evangelist, on the twenty-seventh of December, the latter is the feast most usually held. Under the laws of the Supreme Lodge for the U. S. A., these feasts mark the beginning of the fiscal terms.

Feeling.—One of the five human senses, and one of the three essential in a Mason.

Fees of Honor.—In some Masonic Jurisdictions it is customary for the Grand Officers on their installation to make stated donations of money to the benevolent fund these donations are termed "Fees of Honor."

Felix-Feax—meaning a School of Virtue, used in the Apprentice Degree in the Scottish Rite of Adoption.

Felix, Count.—One of the many names adopted by Cagliostro.

Fellow.—An old Anglo-Saxon word signifying an equal or associate, still preserved in the title given members of learned societies and certain officers in Universities.

LODGE DIRECTORY.

Alpha "O" Pittsburgh, Pa., Branch, meets first and third Thursdays of each month at 8:00 p. m. at 607 Webster Ave., McGreagh Bldg., Frank Serra, R. W. M., Vincenzo Capalbo, Secretary, No. 4 Acorn St., Hazel Sta., Pittsburgh, Pa.

Lodge Alpha King Solomon U. D. St. Louis, Mo., meets first and third Saturdays of each month at 816 Olive street, Odd Fellows' hall, No. 2, at 8:00 P. M.; M. A. Wilson, R. W. M., 4576 Laclede Ave.; Ettore J. Giancola, Secretary, 2604 Dickson St., St. Louis, Mo.

Lodge Alpha Liberty U. D. Racine, Wisconsin, meets every Wednesday at Odd Fellows hall at 8:00 p. m., Wisconsin street, Racine, Wis.; R. W. M., Geo. Lowe, 1922 Grange avenue; Secretary, A. James, 1511 Packard Avenue, Racine, Wisconsin.

Alpine Lodge No. 1, C. B., A. F. & A. M., Scottish Rite in the A. M. F., meets first and third Friday evenings, 8:00 p. m., at their hall, 1824 Central avenue, Los Angeles, Cal. All B.B. of the A. M. F. are cordially invited. L. P. Lea, Sec., 1824 Central avenue.

Lodge King Solomon No. 1, C. B., Washington, D. C., meets first Monday each month at 8:00 p. m. in Temple Hall, 1717 Pennsylvania Ave., N. W., Washington, D. C. Charles M. Carter, R. W. M., 1114 First St., N. W.; Eligh Smoot, Secretary, 2426 F St., N. W.

Provincial Grand Lodge (Symbolic), C. B. in the A. M. F., East of Washington, D. C. Henry C. Scott, Provincial Grand Master and President-General of Colored Branch, 521 21st St., N. W., Washington, D. C. Newport F. Henry, Provincial Grand Secretary and Secretary-General, 206 "P" St., N. W., B.B. Washington, D. C. Other Office-Bearers B.B. Thomas H. Harper, B. R. Snyder, Alex Dabney, Dan Williams, Mingo Saunders.

LODGE DIRECTORY.

Lodge G. Garibaldi, No. 6, Salt Lake City, Utah, meets second and fourth Wednesday of each month at 8:00 p. m., Scottish Rite Masonic Temple, 161 South Second East street. R. W. M.

Dan J. Blyth, 54 West Broadway, Sec-
Wm. C. Mason, 161 South Second East

Lodge Golden Thistle No. 12 of San Francisco, Cal., meets first and third Tuesdays of each month at 8:00 p. m. in California House (German House), Polk street, between Turk and Eddy streets. R. W. M., J. J. Enos.

Lodge Heather Bell, No. 12, Scottish Rite of Adoption, Salt Lake City, Utah, meets each Monday in Scottish Rite Masonic Temple, 161 South Second East; Marie Evans, Worshipful Mistress; Georgia Chinn, Secretary, 442 Edith Ave., Salt Lake City, Utah.

Lodge Golden Star No. 15, San Francisco, Cal., meets first and third Wednesday of each month in California House (German House), Polk street, between Turk and Eddy streets. Harry Fieldhouse, R. W. M., 91 Elgin Park; Ed. A. Rower, Secretary, 144 Jolce street.

Ionic Lodge No. 15, A. F. A. M., meets second and fourth Saturdays in each month at 595 Courtlandt avenue, New York City, N. Y.

Blue Ridge Lodge No. 16, A. F. & A. M. C. B. meets on the fourth Wednesday of each month at 88 Belville Ave., Newark, N. J. I. L. Evans, Secretary, 24 Spruce St., Passaic, N. J.

Lodge St. John No. 21, Los Angeles, Cal. Meets every Wednesday, 8:00 p. m., Flower Auditorium, 1720 So. Flower St.

R. W. M., W. S. Alley, 201 East 45th street; Secretary, Herbert Fisher, West Ann street, Los Angeles, Cal.

Golden Gate Council of Kadosh No. 25 San Francisco, Cal., meets every Friday at 8 p. m. in California House (German House), Polk street, between Turk and Eddy streets. Eli Gordon, Eminent Commander.

Lodge Caledonian No. 29, Tacoma, Wash., meets every Wednesday at 8:15, Tacoma Ave., at 8 p. m.; A. Nelson, R. W. M., 2117 Wilkinson Street; Carl Berg, Secretary, 858 So. Prospect St. Tacoma, Wash.

Lodge Savoy No. 35, Chicago, Ill., meets 2nd and 4th Mondays at 8 p. m. at 1222 Milwaukee avenue, Chicago, Ill.; Secretary, Epifanio J. Castellano, 1211 Clay-born Ave., Chicago, Ill.

Pacific Council of K. D. S. II. No. 22 Seattle, Wash., meets every first and third Saturdays of each month at Masonic Temple, 1923 1/2 First avenue. Sojourning FF. welcome. W. S. Pulver, Eminent Commander, 1236 Taylor avenue; T. J. Engelstad, Chancellor, 66 Eleventh avenue, Seattle, Wash.

Lodge Trinity No. 44, Seattle, Wash., meets every Monday at 1923 1/2 First avenue, at 8 p. m. W. S. Pulver, R. W. M., 1236 Taylor avenue; Paul Raden, Secretary, 2013 Second avenue.

Washington Council of Kadosh of E. G. National Scottish Rite No. 45, C. B. Washington, D. C., meets the second Wednesday of each month at the Temple No. 1111, 19th St., N. W. Mineo Sanders, Eminent Commander, Thomas F. Harper, Chancellor, 208 H. Street, S. W.

LODGE DIRECTORY.

Lodge Kilmarnock No. 57, Astoria, Oregon, meets every second and fourth Wednesdays at 8 p. m., in the A. O. U. W. hall, 9th street; Walter Kallunki, R. W. M., 124 West Commercial street, H. M. Lornsen, Secretary, 1609 Irving Ave., Astoria, Oregon.

Lodge Harmony No. 60, meets first and third Tuesdays at 8:00 p. m. at Masonic Temple, Redmond, Wash. R. W. M., George B. Martin, Falls City, Wash.; Secretary, K. R. McKenzie, Fall City, Wash.

Long Island Lodge No. 71, C. B. No. 2, in the A. M. F., meets third Saturday of each month at 8 p. m. in the G. U. O. of O. F. hall on Flanders Road, River Head, N. Y. C. H. Martin, R. W. M.

Lodge Fidelity No. 73, Rock Springs, Wyo., meets first Monday and third Thursday of each month, at 8:00 p. m. at Klondyck hall, Rock Springs. All BB. of the A. M. F. are cordially invited. Secretary, C. M. Olson, box No. 3.

Viking Lodge No. 75, of Chicago, Ill., meets every Friday evening at 1223 Milwaukee avenue; R. W. M., Alexander Busch, 3129 Logan Boulevard; Secretary, Stanley Siniarski, 4136 School st.

Lodge Ogden No. 81, Ogden, Utah, meets every Wednesday at 8 p. m., No. 363 21th street, Ogden, Utah. George C. Wessler, R. W. M., 3050 Washington avenue; G. A. Muller, secretary, 2644 Washington avenue.

Lodge Rising Star No. 84, Sacramento, California, meet second and fourth Mondays of each month at 8:00 p. m., at Red Men's Wigwam, Tenth street, between "I" and "J". L. J. Walker, R. W. M., 1927 "E" street; M. J. Gastman, secretary, 1511 "F" street.

Lodge Rizal No. 86, San Francisco, California, meets first and third Thursdays of each month at 8 p. m. in California House (German House), Polk street, between Turk and Eddy streets. E. Barrica, R. W. M., 1133 Grant avenue; Lucio Losada, Secretary, 841 Broadway, San Francisco, Cal.

Lodge Fidelity No. 87, meets fourth Sunday each month, at Eagles Hall, at 2:00 p. m., Benid, Illinois. Steve Vigna, R. W. M.; Louis Daniels, Secretary, Box 230, Benid, Ill.

Lodge Alpha-Passaic No. 89 meets first and third Wednesdays at 8:00 p. m., Masonic hall, 653 Harrison street, Passaic, N. J.; R. W. M., Hyman Kramer, 335 Harrison street; Secretary, Charles Z. Newman, 133 West 113th St., N. Y. City.

Lodge Irving No. 100, Chicago, Ill., meets first and third Mondays, North Avenue Auditorium, 333 W. North Ave. Secretary, Alex Nelson Cllick, 6338 So. May street, Chicago, Ill.

Lodge Justice, No. 104, Chicago, Illinois, meets first and third Wednesdays at 7:30 p. m. at 2754 Madison street; Fritz T. Hess, Secretary, 855 N. Larimer avenue, Chicago, Ill.

Lodge Beehive, No. 117, Salt Lake City, Utah, meets first and third Wednesdays of each month at 8 p. m., Scottish Rite Masonic Temple, 161 South Second East; E. M. Andersen, R. W. M., 151 So. 7th West; Wm. C. Mason, Secretary, 161 So. 2nd East.

Lodge Kilwinning No. 118, Sacramento, California, meets first and third Mondays at 8:00 p. m. in Redmans Hall, corner of Tenth between "I" and "J" streets, Sacramento. N. Jorstad, Secretary, 911½ K St., Sacramento, Cal.

LODGE DIRECTORY.

Lodge Eureka No. 119, Oakland, California, meet second and fourth Saturdays of each month at 8 p. m. in Union Carpenter Hall, 761 12th street. Secretary, J. E. Jones, 1613 8th street, Oakland, California.

Lodge William McKinley, No. 121, Akron, Ohio, meets second and fourth Wednesdays, at 7:30 p. m., on third floor, 325 So. Main St.; C. E. Koons, R. W. M. 96 South College St.; A. E. Powell, Secretary, 83 Stone St., Cuyahoga Falls, Ohio.

Lodge Patria No. 123, Toledo, Ohio, meets every first and third Thursdays of each month at 8:00 p. m. in Pythian Castle, corner Jefferson and Ontario streets. R. W. M. Maryan Iwanski, 532 E. Strelcher street; secretary, Adam Solarczyke, 245 Palmer street, Toledo, Ohio. All BB. of the A. M. F. are cordially invited.

White Eagle Lodge No. 127, New York City, meets second and fourth Thursdays at 8 p. m. at Grand Central Opera House, 67th street and 3rd avenue. R. W. M. Adam Schylinski, 15 Park Row; Secretary, Walenty Bielecki, 411 E. 5th street.

Lodge Dante No. 131, Cleveland, Ohio, meets every Thursday at 7:30 p. m., Pythian Temple, 919 Huron, R. I.; R. W. M. Vincenzo Camilli, 8017 Detroit Ave.; Secretary, Pietro Spataro, 2626 E. 111th St., Cleveland, Ohio.

Lodge Hope No. 132, Bridgeport, Conn., meets first and third Saturdays at 8:00 p. m. at 1119 Broad St. R. W. M., F. Wisniewski, 50 Prospect St., Wallingsford; Secretary, Zyg. Krysiak, 235 Thompson St., Stratford, Conn.

Lodge Balboa, No. 137, San Diego, Cal., meets every Thursday at 7:30 p. m. at Liberty Hall, 9th and G streets. Louis C. Young, R. W. M., 811 Thirteenth street; Willis Alexander, Secretary, 616 B St., San Diego, Cal.

Lodge Kilwinning No. 138, Portland, Oregon, meets every Tuesday at 8:00 p. m., Pacific States Hall, Alder Street, between Tenth and Eleventh Sts. H. L. Kelley, R. W. M.; Ralph Bodley, Secretary, 608 Flanders St., Apts. No. 4, Portland, Oregon.

Lodge Bonnie Doon No. 138, A. A. S. R. (Symbolic), Vancouver, B. C., meets every first and third Monday of each month at 8:00 p. m., in O'Brien hall, corner Homer and Hastings streets. R. W. M., Tom Hughes; Secretary, Thomas Houston, 5217 Prince Albert St., Vancouver, B. C.

Lodge Atlas No. 139, San Francisco, Cal., A. A. S. R., in the A. M. F., meets second and fourth Tuesday of each month at 8 p. m., California House (German House), Polk street, between Turk and Eddy streets. Alexander A. Horton, R. W. M.; James Anastassion, Secretary, 1898 Sutter street.

Lodge Kilwinning No. 140, Canton, Ohio, meets 2nd and 4th Saturdays of each month at 7:30 p. m., Red Men's Hall, 134 Tuscarawas street, East; Wm. O. Klein, R. W. M., 1610 17th street. S. W.; Secretary, E. E. Davis, 2318 6th street, N. W.

Lodge Deseret No. 152, Salt Lake City, Utah, meets second and fourth Tuesdays each month at 8:00 p. m., Scottish Rite Masonic Temple, 161 South Second East Street. R. W. M., J. D. Mortensen, 222 So. State St.; Secretary, Wm. C. Mason, 161 So. Second East Street.

THE UNIVERSAL FREEMASON

Volume XIII

February 1921

Number 8

OFFICIAL.

Following is the list of Masters of the Royal Secret who have been elevated to the 33rd and last degree of the Rite since the last Bulletin was issued:

Mitchel Zarcone, Provincial Grand Master for California; J. A. Kuppenheimer; J. M. Schreiber, J. J. Sandberg, E. A. Rower, of San Francisco; Melvin Johnson of Tacoma, Wash.; Dr. Gabriel J. J. Vischl, Stockton, California; George Wilson, James Swyers, Salt Lake City, Utah; Salvatore Magglore of Canton, Ohio; Frater B. R. Losada, P. M. of Rizal Lodge No. 86. S. G. I. G. has been honored with the highest degrees of the affiliated Rites as a 90th of the Rite of Mizraim, and 95th of the Rite of Memphis.

INSTALLED OFFICE-BEARERS.

ANOTHER MILESTONE

On Wednesday, December 27th, 1920, was held at the Scottish Rite Masonic Temple, Salt Lake City, Utah, the Annual Election and Installation of the Office Bearers in the Provincial Grand Lodge Inter-Montana for the ensuing year, after the meeting a Banquet and Dance was given in honor of the Delegates to the Provincial Grand Lodge, the Officers elected are as follows: G. A. Muller, Provincial Grand Master (Recommended); Mark Cozzens, Provincial Grand Master Substitute; John G. Dunn, Provincial Grand Master De-

pute; J. D. Mortensen, Provincial Grand S. W.; H. J. Wahlquist, Provincial Grand J. W.; Wm. C. Mason, Provincial Grand Secretary; Fred G. Dust, Provincial Grand Treasurer; S. Jensen, Provincial Grand Sr. Deacon; H. P. Kusche, Provincial Grand Jr. Deacon. John Scussell, Provincial Grand Sr. Steward; Carl Peterson, Provincial Grand Jr. Steward; James Terry, Provincial Grand Orator; Niel C. Olesen, Jr. Provincial Grand Almoner; Harvey E. Brown, Provincial Grand Chaplain; Gust N. Theros, Provincial Grand Marshal; Adolph Westerberg, Provincial Grand Inner Guard; Wm. Atchinson, Provincial Grand Tiler, and G. E. Bushman, Provincial Grand Lodge Deputy.

The Installed Office Bearers in the Provincial Grand Lodge of Illinois for the ensuing year are as follows: C. H. Carfora, Provincial Grand Master; Aug. Pellavia, Provincial Grand Master Deputy; G. Rosenberg, Provincial Grand Master Substitute; S. Grossman, Provincial Grand S. W.; S. Morgenstein, Provincial Grand J. W.; F. T. Hess, Provincial Grand Secretary; N. S. Klein, Provincial Grand Treasurer; Stanley Sintarski, Provincial Grand Orator; M. Armato, Provincial Grand Chaplain; William Castelanno, Jr. Deacon; F. Trawinski, Provincial Grand Sr. Steward; F. Szczepkowski, Provincial Grand Jr. Steward; G. Pfeiffer, Provincial Grand Almoner; Alex. Busch, Provincial Grand Marshal; Steve Vigna, Provincial Grand Inner Guard; Louis Cadona, Provincial Grand Tiler,

and Michael Armato, Provincial Grand Lodge Deputy.

The Installed Office Bearers in Lodge Golden Star, No. 15; San Francisco, Cal., for the term are as follows: Harry Fieldhouse, R. W. M.; J. J. Sandberg, W. M. D.; J. C. Rower, W. M. S.; J. M. Schrieber, W. S. W.; J. J. Wilson, W. J. W.; Ed. A. Rower, Secretary; T. C. Helde, Treasurer; J. A. Kuppenheimer, Orator; C. F. Fitzgerald, Chaplain; G. F. Burgis, Almoner; W. L. Mitchell, Marshal; Geo. Frueh, Sr. Deacon; A. Kirschenbaum, Jr. Deacon; F. Martin, Sr. Steward; N. Badino, Jr. Steward; J. Baranow, Inner Guard; J. Farquhar, Tiler, and A. W. Nichols, Lodge Deputy.

The Installed Office Bearers in Blue Ridge No. 16, A. F. & A. M. C. B., Newark, N. J., for the term are as follows: C. B. Royster, R. W. M.; Mead Johnson, Past Master; M. M. Jones, W. M. Substitute; M. L. Seabrooks, W. M. Deputy; Walter L. Moore, W. S. W.; Wm. H. Holmes, W. J. W.; I. L. Evans, Secretary; Samuel Cole, Treasurer; Linsey Firbur, Chaplain; Henry Paterson, Sr. Deacon; R. Franklin Ruffan, Jr. Deacon; Chas. Simon, Sr. Steward; Chas. White, Jr. Steward; Martin Blake, Almoner; Wm. Green, Inner Guard, and John B. Jackson, Tiler.

The Installed Office Bearers in Lodge Kilwinning, No. 38, Portland, Ore., for the term are as follows: H. L. Kelley, R. W. M.; F. S. Cass, W. M. D.; Geo. M. Parsons, W. M. S.; E. M. Senn, W. S. W.; John Bostrom, W. J. W.; R. G. Bodley, Secretary; J. F. Hoffman, Treasurer; Geo. S. Breittling, Marshal; O. A. Simons, Sr. Deacon; Morris Walker, Jr. Deacon; I. C. Pier, Sr. Steward; C. M. White, Jr. Steward; Linfred Isackson, Inner Guard, and T. C. Tigard, Tiler.

The Installed Office Bearers in Lodge Bingham No. 72, Bingham, Utah, for term are as follows: Audrey T. Kent, R. W. M.; Emilio Gneek, W. M. D.; Hartley Tyson, W. M. S.; Oscar Christopherson, W. S. W.; Melvin Christopherson, W. J. W. Harvey E. Brown, Secretary; Gust N. Theros, Treasurer; Chas. Molloy, Orator; Joseph Tome, Chaplain; Eugenio Aceto, Almoner; Nick Palidorakis, Marshal; Paul A. Ackerman, Senior Deacon; John Scussel, Junior Deacon; Christ Eleades, Sr. Steward; Salvators Feraco, Jr. Steward; Angelo Schena No. I, Inner Guard, and Joe Gavaz, Tiler.

The Installed Office Bearers in Lodge Rising Star No. 84, Sacramento, Cal. for the term are as follows: A. N. Thomas, R. W. M.; A. Williamson, W. S. W.; O. Schrunk, W. J. W.; M. J. Gastman, Secretary; J. Hudson, Chaplain; U. S. G. Pope, Sr. Deacon; C. F. H. Dreke, Jr. Deacon; S. Martello, Inner Guard, and Thomas Beneto, Tiler.

The Installed Office Bearers in Lodge Monte Moriah, No. 112, New York City, N. Y., for the term are as follows: Salomon Abrevaya, R. W. M.; A. Bournallvalls, W. M. D.; Morris Asher, W. M. S.; Elle Roney, W. S. W.; Menahem Varon, W. J. W.; Elle R. Crespi, Secretary; Vitali Negri, Treasurer; Jacob Farhi, Orator; Joseph Schweitzer, Chaplain; Joseph Levy, Almoner; Behor Benditcha, Marshal; Sam Galindo, Sr. Deacon; Morris Negri, Jr. Deacon; Costa Domildis, Sr. Steward; Benny Sedls, Jr. Steward; Nissim Halfon, Inner Guard, and Aaron Azriel, Tiler.

The Installed Office Bearers in Lodge Kilwinning, No. 118, Sacramento, Cal. for the term are as follows: D. R. Davies, R. W. M.; D. A. Mathieson, W. M. D.; P. J. Wilkie, W. M. S.; W. I.

Lille, W. S. W.; Roy H. Munford, W. J. W.; N Jorstad, Secretary; John Sentencich, Treasurer; Frank Querillo, Chaplain; John Petrino, Almoner; Petro Tatti, Marshal; W. E. Spangle, Sr. Deacon; E. E. Fulton, Jr. Deacon; L. Viani, Sr. Steward; Petro Rossi, Jr. Steward; Manuel Castro, Inner Guard, and Godfrey Simon, Tiler.

The Installed Office Bearers in Lodge Eureka No. 119, Oakland, Cal., for the term are as follows: James Graham, R. W. M.; Charley Cross, W. S. W.; Charley Culbertson, W. J. W.; James E. Jones, Secretary; Thomas Moore, Chaplain; Chester Maupin, Almoner; James Nicholas, Sr. Deacon; Horas Broesser, Jr. Deacon; Roy Gridley, Inner Guard; Bert Culbertson, Tiler, and Wm. C. Hamilton Lodge Deputy.

The Installed Office Bearers in Lodge Wm. McKinley, No. 121, Akron, Ohio, for the term are as follows: G. A. Mayhew, R. W. M.; Jack Sanford, W. M. D.; J. W. Welmer, W. M. S.; W. A. Green, W. S. W.; C. N. Spreng, W. J. W.; C. E. Clever, Secretary; W. L. Bailey, Treasurer; C. E. Koons, Orator; C. B. Moore, Chaplain; J. Koons, Almoner; H. Carlens, Marshal; J. B. Ledbetter, Sr. Deacon; E. W. Warnick, Jr. Deacon; W. A. Fletcher, Sr. Steward; H. J. Dickson, Jr. Steward; J. E. Jones, Inner Guard; L. A. Newman, Tiler, and P. G. Burford, Lodge Deputy.

The Installed Office Bearers in Lodge Patria, No. 123, Toledo, Ohio, for the term are as follows: Marian Iwanski, R. W.; Francis Friedel, W. M. D.; Stanley F. Nowak, W. M. S.; Z. Godsentkowski, W. S. W.; Francis Lickendorf, W. J. W.; Arthur F. Retzlaff, Secretary; Louis Markowski, Treasurer; Anthony Klaniecki, Orator; Edward Zygila, Chaplain; Vincent Baczlekewicz, Al-

moner; Joseph Wysocki, Marshal; Anthony Kuligowski, Sr. Deacon; W. Golembewski, Jr. Deacon; Lean Podlas, Sr. Steward; John Jablowski, Inner Guard, and John Washtak, Tiler.

The Installed Office Bearers in Lodge America, No. 124, Cleveland, Ohio, for the term are as follows: Joseph P. Garcia, R. W. M.; Ernest Bruggermeir, W. M. D.; Wm. A. Everett, W. M. D.; John R. Kurtz, W. S. W.; Herman Hamburg, W. J. W.; Wm. G. Adams, Secretary; Herman Peterson, Treasurer; James W. Doty, Orator; Clayton Shaw, Chaplain; Andrew Pabst, Almoner; Wm. F. Grosse, Marshal; A. L. Doty, Sr. Deacon; Thos. J. Paderewski, Sr. Steward; Ed. Jenisek, Jr. Steward; Andrew Nixon, Tiler, and Thos. B. Toll, Lodge Deputy.

The Installed Office Bearers in Lodge White Eagle, No. 127, New York City, N. Y., for the term are as follows: A. Nosek, R. W. M.; F. Matylkewicz, W. M. D.; B. Golubewski, W. M. S.; Wladyslaw Robaczynski, W. S. W.; Antoni Gruszczak, W. J. W.; Walenty Bielecki, Secretary; Paul Jankowski, Treasurer; Alexander Rawa, Orator; John Drozd, Almoner; Piotr Marchon, Marshal; M. Lewinski, Sr. Deacon; John Stojowski, Jr. Deacon; F. Slobrodzian, Sr. Steward; Tomasz Kuzenka, Jr. Steward; John Chmura, Inner Guard; Wladyslaw Grocholski, Tiler, and Adam Schyllinski, Lodge Deputy.

The Installed Office Bearers in Lodge Concordia No. 130, Newark, N. J., for the term are as follows: Charles Pratzner, R. W. M.; Alex. Onrelczick, W. M. D.; Stanislaw Bulkowski, W. M. S.; Boleslaw Penszynski, W. S. W.; Jozef Brydacki, W. J. W.; Karol Zdzieblo, Secretary; John Krzycki, Treasurer; M. Szylczynski, Sr. Deacon;

Walenty Podgorski, Jr. Deacon; R. Tyjewski, Inner Guard, and Zygmunt Slominski, Tiler.

The Installed Office Bearers in Lodge Bonnie Doon, No. 138, Vancouver, B. C., for the term are as follows: Thos. Hughes, R. W. M.; Lee Holder, W. M. D.; A. R. Cook, W. M. S.; A. S. Baird, W. S. W.; G. L. Tuxford, W. J. W.; Thos. Houston, Secretary; John Glennie, Treasurer; Tom Whitworth, Orator; Henry C Viner, Chaplain; John H. Blackmore, Almoner; Albert Tutton, Marshal; W. J. McDonnell, Sr. Deacon; Fred H. Chafe, Jr. Deacon; Frederick H. Newman, Sr. Steward; Edward F. Crosby, Jr. Steward; Alfred J. Tonks, Inner Guard; Alex. Harris, Tiler; and Frank W. Ellis, Lodge Deputy.

The Installed Office Bearers in Lodge Progress, No. 141, Bayonne, N. J., for the term are as follows: Frank Von Muller, R. W. M.; Konstanty Keczmierski, W. M. D.; Joseph Marezewski, W. M. S.; Michal Karwasinski, W. S. W.; Joseph Wegrzynski, W. J. W.; Casimir Tokarski, Secretary; Joseph Wegrzynski, Treasurer; John Wegrzynski, Orator; Konstanty Dziedzicki, Almoner; William Sowinski, Marshal; Joseph Borys, Sr. Deacon; Wincenty Rogozinski, Jr. Deacon; M. Stankiewicz, Sr. Steward; Zygmunt Ostrowski, Jr. Steward; Tadeusz Zielinski, Inner Guard; Stanley S. Burke, Tiler, and Joseph Radecki, Lodge Deputy.

The Installed Office Bearers in Lodge Garibaldi, No. 143, Newark, N. J., for the term are as follows: Michael Q. Lucariello, R. W. M.; Salvatore D. G. Stizza, W. M. D.; Anthony De Angella, W. M. S.; Nicola Stiso, W. S. W.; Mario Polito, W. J. W.; William A. D'Addio, Secretary; Francesco Petraccaro, Treasurer; Lorenzo Simone, Chaplain; An-

gelo Chieppa, Almoner; Frank De Angella, Sr. Deacon; Andrew Volpe, Jr. Deacon; Giuseppe D. Iannelli, Sr. Steward; Michael Di Lazzaro, Jr. Steward and Andrew Volpe, Inner Guard.

MRS. ETHEL COZZENS



THE SCOTTISH RITE OF ADOPTION.

The adoptive Rite is making steady growth throughout the jurisdiction and there are now lodges and chapters in the States of California, Oregon, Washington, Utah, Illinois, Michigan, Ohio and New Jersey and applications for dispensations are being received from new localities, the prospects are that in a short time there will be lodges in

every Provincial Grand Jurisdiction of our obedience.

This growth of the auxillary organization is exceedingly gratifying, the more so as for a time, it was slow to take hold. This may be attributed to the want of a distinctive government for the Rite, which was for years under the direct control of the Grand Representative in America of the parent body in Scotland whose multifarious duties in other respects made it impossible for the proper attention to be paid to it.

Since a Regional Grand Lodge was organized little more than a year ago, and the Lodges, Chapters and Areopagi placed under its care, we date the real progress of the Rite. The Regional Grand Mistress Sister Gertrude Gregor and the officers of the Regional Grand Lodge have been tireless in their work for the advancement of the Rite, and the result of their labors are very gratifying.

We gave in a recent number the portrait of the Regional Grand Mistress, and here give the portrait of the past Mistress of Heatherbell Lodge of Salt Lake City, and at present Mistress of the Chapter and an Adoniate Mistress, the highest degree of the Rite.

AWAKENING OF THE ORIENT.

While the Japanese have ever been quick to imitate anything that seemed to them desirable, this imitative trait has been directed almost solely to commercial and industrial lines. The Japanese being neither an upright nor a moral race, according to the standards of the Occident, they naturally have been among the few nations of the earth to frown upon Masonry. The lofty teachings of the craft scarcely are compatible with the unscrupulous spirit of double dealing and lack of integrity which is the approved

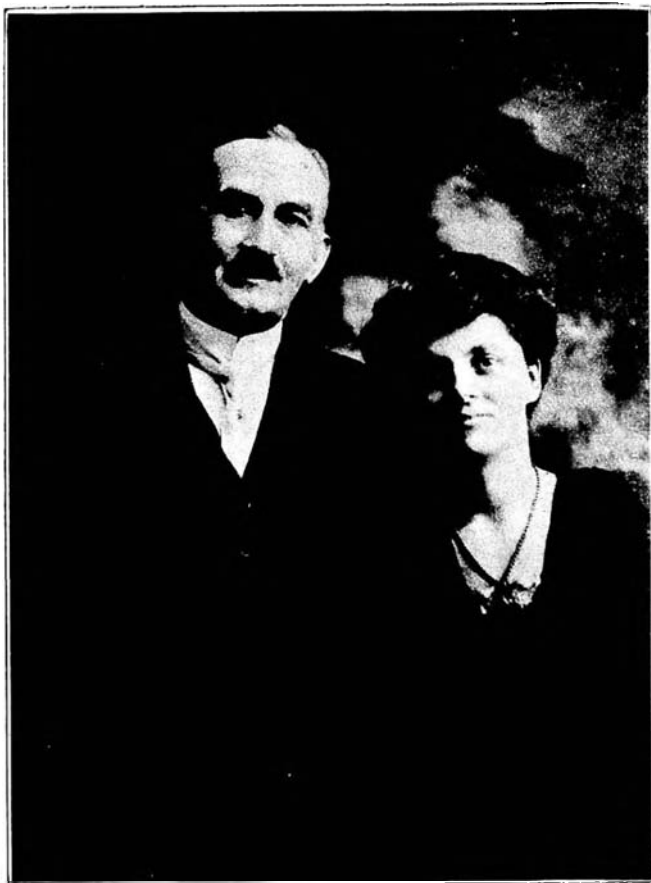
manner of thought and action in the Far East. There are, however, individual cases that merely prove the law of exceptions. Probably the first and most interesting of these was the Japanese Ambassador to the Court of St. James in 1903. This was Viscount Tadasu Hayashi, D.C.L., LL.D., who was made a Mason in Empire Lodge No. 2108, in London, on May 12, 1903. Hayashi was the first Japanese to be introduced into English Freemasonry. He was, however, an exception in so far as education and general knowledge of the world is concerned. His countrymen have not taken favorably to the high principles of Masonry, although the Chinese Masons have for centuries practiced Masonic rites and applied the uplifting philosophy that has brought a measure of freedom to the unhappy nation. There is hope, however, that under the leadership of enlightened men of the type of Hayashi, the awakening of the Orient will become something more than a meaningless phrase.—London Freemason.

CHINESE MASONIC FUNERAL.

Walla Walla, Wash.—The funeral of the eleven victims of the fire in Chinatown here last night was held March 4, with the Chinese Masons in charge at the cemetery. The services were conducted by Confucian priests from Seattle and a delegation from one of the Chinese Masonic lodges of Seattle was in attendance. Die Gim, the Pasco woman, was one of the few women members of the Chinese Masons, having joined years ago before the Chinese limited membership to men.—Masonic Tribune.

Hospitality to the stranger is a solemn duty. It costs nothing to be fraternal and social. The visitor to our Lodges should be made to feel that he is among friends.

CONGRATULATIONS.



"And the Lord said, it is not good for man to be alone." Having taken due consideration of the truth of the Divine fiat and "waited a time with patience" our Grand Secretary, following the ordinary course of animate creation, has taken unto himself a mate. We extend to him our hearty congratulations and we are certain that every brother of

our jurisdiction and of our sister jurisdictions as well, will join us in the hearty prayer that Brother Perrot and his helpmate be long spared to enjoy each others society, that their lives be long and full of happiness, and that greatest of their troubles be little ones.

And may the G. A. O. T. U. so grant it.

THE PURPOSES OF THE FRATERNITY

Is the inculcation and the practice of moral precepts; the recognition of moral truths as presented by man to man without consideration of worldly possession or social station. That, and nothing more, despite its secrets—despite its attack from those who do not know—Masonry stands alone as the one institution which recognizes that man is most amenable, most susceptible, when free from distraction, from contact with assumed superiority, away from sectarian dissension and partisan strife, and thus when receptive, Masonry pours into willing ears, the greater truths to which man's better nature quickly responds; therein Masonry quickens the realization that makes man free and exercise his duty to himself, to his family, to his community, to his government, to his God.

In these days of social differences, of social discontent, of social misunderstanding and distortions, what is more important than broader visions for all humanity, greater toleration and clearer comprehension?

All that the Masonic fraternity is working for. To contribute to its growth is to build higher moral standards, more stable government, a better and a later civilization. Contributing to such a purpose is providing a legacy, not of world per cent values but, instead, or untold worth to coming generations, to one's children and one's children's children. *Detroit Masonic News.*

"THE KING'S ENGLISH."

The *Pentagon News*, the "official bulletin" of Pentalpha Lodge, 202, F. & A. M., Los Angeles, is a very interesting publication, not only to the membership of that lodge, but to many Masonic brethren who admire and appreciate the efforts of those fraters who edit such periodicals as a

labor of love. The English language has many peculiarities, and it is conceded, by those who "have the gift of tongues," to be the most difficult of modern languages to acquire. The following item is excerpted from the *News* of January, 1921, and is a fine illustration of what citizens from foreign shores are "up against" when they contact a public servant:

"Let me have sleeping accommodations on the train to Salt Lake City," I said to the man at the window.

"For a single passenger?" he said.

"No," I replied, "I'm married, but I'm not taking anybody with me. A single shelf will answer."

"Upper or lower?" he asked.

"What's the difference?" I inquired.

"A difference of ninety cents," was the answer. "Our prices to Salt Lake City are \$3.56 and \$4.46."

"You understand, of course," explained the agent, "the lower is higher than the upper. The higher price is for the lower berth. If you want it lower you'll have to go higher. We sell the upper lower than the lower. In other words, the higher the fewer?"

"Why do they all prefer the lower?" I broke in.

"On account of its convenience," he replied. "Most persons don't like the upper, although it's lower, on account of its being higher, and because when you occupy an upper you have to get up to go to bed and then get down when you get up. I would advise you to take the lower, although it's higher than the upper, for the reason I have stated, that the upper is lower than the lower because it is higher. You can have the lower if you pay higher; but if you're willing to go higher it will be lower."

Some Masons' Ideas of reciprocity are rather one-sided.

THE UNIVERSAL FREEMASON

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EDITORIAL.

FAVORS RECEIVED.

We acknowledge with thanks New
Year greetings from the United Grand
Orient of Portugal, and fraternal com-
munications from the Grand Lodge of
Cuba, Mexico and Venezuela. Thanks
brethren, it is such incidents that show
the living spirit of universality still exists
in Masonry.

Another accession to the International
Masonic Federation. The Grand Lodge of
San Domingo has given in its adhesion to

the International Federation of Masons.
One more link added to the chain of
brotherhood.

ANOTHER NEW LODGE.

Two dispensations for new lodges were
granted last month, one for South Chi-
cago and one for Detroit, Mich. Even
dull times and the high cost of living can-
not retard the progress of Universal Ma-
sonry.

THE RIGHT OF VISIT.

Several questions have been addressed
to us lately by brethren anxious for light
on mooted points, among others the in-
herent right of a Mason to visit lodges
other than his own. In theory this right
is indeed inherent and inalienable, and
before the artificial barriers erected by
modern rites and systems brought divi-
sions into the body of Masonry this right
was never questioned, nor indeed could it
be now were we to consider Masonry as
one family, and every Mason as an equal
member thereof as was the conception of
our ancient brethren. As the ancient
Charges puts it, "And also that every
Mason shall receive and cherish one
strange mason when they come to the
country. And shall set him to work as
the manner is, that is to say, if he have
any mould stones he shall set him a for-
night at the least in work and give him
his pay, and if he have no mould stone
for him he shall refresh him with moneys
to the next lodge." A more modern form
puts it thus: "You are cautiously to ex-
amine him in such a manner as prudence
shall direct you, that you may not be im-
posed upon by an ignorant false pre-
tender, whom you are to reject with con-
tempt and derision, and beware of giving
him hints of knowledge.

But if you discover him to be a true and
genuine brother, you are to respect him
accordingly; and if he be in want, you
must relieve him if you can, or else di-

rect him how he may be relieved. You must employ him some days, or else recommend him to be employed. But you are not charged to do beyond your ability, only to prefer a poor brother, that is a good man and true, before other poor people in the same circumstances." From the wording of the modern form the cloven foot of sectionalism can be easily seen. The older form only requires that the strange brother be a Mason. The modern form requires that he be a particular brand of Mason. It is no longer only necessary that the stranger be a member of the Masonic family. He must be a member of your particular branch of the family.

Admitting that there are more than one branch of the Masonic family, and unfortunately we cannot deny that there are not only such, but that in some things they are diametrically opposed to each other. Nor can we deny that some pseudo-Masonic organizations have but the slightest claim to the name. These distinctions being admitted, it must necessarily follow that the member of one branch of the Masonic family while indisputably possessing the right to visit all other lodges of his own branch of the family, can only visit lodges of the other branches on suffrance, or by invitation, with no more right to force his presence on them than he would at any other private gathering of which he was not an invited guest.

Leaving, however, the abstract for the concrete, organizations which, like the level system of the U. S. A., are Masonic in name only, for Lodges of the Universal Brotherhood of the world at large, there is no hesitation in saying that the right of visit is a landmark of Masonry, and the inalienable privilege of every traveling Mason. For what else did he receive the "Master Word?" But it is not him who says he is a Mason, or even him whom we may think to be a Mason, but

only he who, "after strict trial, due examination, or lawful information," we find to be so, that we acknowledge the right. And this brings us to the question: How shall the visitor be proven, and by whom?

Replying to the latter half of the query first. The committee on examination should have one member at least, who is of wide experience versed in the work of different jurisdictions. The method of procedure first to find what documentary evidence of membership the visitor has with him, e. g., his diploma or receipt for dues. If he belongs to the universal family he will be, or ought to be, in possession of his Grand Lodge Diploma with his name signed in manua propria thereon, this should also be on his lodge receipt. He should be required to write his name on a paper for comparison with the signature on the Diploma or receipt, and these being identified are evidence in favor of the visitors regularity, and entitle him to demand the esoteric examination. In conducting this examination the committee should never forget that the examination is for the purpose of admitting, not of rejecting a brother, and that superfluency, or glibness might as readily be cause for rejection as for admission. The visitor should be put at his ease at the start by being shown the willingness of the committee to pass him, he should not be required to answer every question word and letter perfect, what is required is to know beyond a doubt that the visitor is a Mason, not that he is perfect in the work. The Tilers OR. should be administered in case of any doubt remaining, if the visitor can do this in the proper manner, it is evidence enough to cover other inaccuracies as no one but a Universal Mason is acquainted with it. In the case of a brother of our own jurisdiction, the examination would be somewhat different.

as it would also be if the visitor hailed from a Grand Lodge a member of the International Masonic Federation.

The question might arise in case the visitor was from a jurisdiction not of the universal family, could he be admitted to visit our lodges? To this the answer is, yes, that is, if the lodge is not working degrees, as in that we work the ancient work in its entirety, and only a portion thereof being known or practiced by the Locals. It would be practically a violation of our OB. to permit one of that system to be present on these occasions unless he were first healed and took the pledge of secrecy.

RIGHT TO OBJECT.

This is another question frequently asked and our reply is, he has and he has not, on the face of it this seems contradictory, yet it is not. If the brother remembers the charge the Senior Warden gave him when he taught him how to wear his apron he would know that under certain circumstances, he had not only the right, but that it was his duty to refuse to wear his apron with a brother with whom he was at enmity. And it is a law in Masonry that when the R. W. M. announces the names of visiting BB. seeking admission any brother has the right to object to the presence of any of them. The brother exercising this right should be prepared as a matter of justice to the brother, whose presence was objected to, to state his reasons therefor, if not in open lodge, at least to the Master and Wardens lest suspicion be unjustly, or causelessly put on the brother. It is in fact a right that should be exercised but rarely, and then on good grounds and after due consideration.

MASONIC DRESS.

We do not refer by the above caption to the ritualistic requirements but to the

clothing worn by members in attending lodge. We do not believe in sartorial requirements that would prevent a brother from attending his lodge, but neither do we hold with the slouchy and indifferent way some appear at these functions. In the lodge things should be done "decently and in order" and this should apply to the dress as well as to the demeanor of the members. While visiting the lodges of continental Europe we were much impressed with the added dignity given the assemblage by the uniform dress of the BB. all being dressed in black, with white neck-ties and gloves. If our BB. were to pay a little more attention to these details in their lodges, and particularly so in the provincial or Supreme Lodge it would add to the dignity of these assemblies. In this connection the following clipping from the "Freemason" of London, England, on Masonry and Evening Dress may prove interesting:

The Freemason of London, England, in a recent issue, refers to "Masonry and Evening Dress," and it will no doubt be of interest to our readers to have the views of our English brethren on the subject. It would appear that Messrs. Kenning and Sons, have in the press, a book on the notices of the "Director of Ceremonics," by Bro. Algernon Rose, P.A.G.D.C., who makes the following observations:

With evening dress, aprons are worn under the coat; and white gloves are essential.

A brother, whose avocation has prevented his changing into evening dress, may usually be permitted to attend, provided that he is wearing correct morning garb.

Correct morning dress, at Masonic functions implies a black coat and waist-coat, dark trousers, black tie, black boots,

with the apron worn over the coat and white gloves.

To see half the members of a Lodge wearing white gloves and the other half without them, and some brethren with aprons or collars badly adjusted, indicates laxity of supervision on the part of Bro. Director of Ceremonies and the Tyler.

An efficient Director of Ceremonies will remind brethren who omit to bring gloves that they are improperly clothed. The average brethren sin in ignorance of such details, and like to be told about them. For other brethren, who are habitually forgetful, it is well to keep a few pairs of white cotton gloves in reserve. Those who pay a small fee to the Charity Box for their loan are unlikely to come again improperly apparelled.

Bro. Director of Ceremonies is only fulfilling his duty when he informs, courteously an eccentric brother, who seeks admission to a solemn rite when wearing light tweeds and no gloves, that he is not paying due respect to the Worshipful Master nor his Lodge. It is at such times particularly advantageous that the Director of Ceremonies should be a Past Master."

ATTENDANCE AT LODGE.

According to the ancient regulations and charges of the Craft no Master or Fellow could be absent from the meetings of his lodge without underlying excuse unless suitable excuse were made. This is still as good a law as it was anciently, the brother who absents himself needlessly from the meetings of his lodge, cannot rank high as a member, and less as a Mason. It may seem but a small thing to some who may think: "There will be sufficient there, I will not be needed," but does the brother ever think of the burden he is placing on the "Faithful few" on whom he

leaves the burden of conducting the lodge to rest? who not only bear his share of the burden of keeping the lodge alive, but whose contribution to the "Box of the Widow" at each meeting, keeps the sinews of benevolence active. Their duty to their lodge does not weigh heavily on such, and the length of their cable tow is not well measured. For their emulation we append a cutting from a cotemporary telling how our brethren in South Africa do it.

"Some long-distance travelling has to be done by brethren who attend the Astrea Lodge, No. 3073, Machadodorp, Transvaal, as only two of the officers reside in Machadodorp. The W. M. lives at Watervalboven, eight miles away; the I. P. M. at Witbank, eighty-three miles; the J. W. at Dullstroom, forty-five miles distant; Bro. Kershaw, Secretary, conducts his Lodge correspondence from Dalmanutha, ten miles; the S. D. comes from Boven, eight miles; the J. D. from Witbank, eighty-three miles; the D. E. from Belfast, twenty miles; the I. G. from Alkmaar, fifty-five miles, and the Tyler from Nelspruit, sixty-six miles away. The Astrea Lodge must be worth something in fares to the South African Railways in the course of a year, even taking into consideration the fact that many of the members are railwaymen and get some concession."

THE IRISH AGITATION.

We are pleased to see that the appeal made to the Masonic Press of the U. S. A. by the Sinn Feiners and Knights of Columbus bidding for sympathy and support in their propaganda of murder and intolerance met with no support. The efforts of these propagandists to obscure the issue should be easily seen through, they try to make the issue appear political, while every one at all acquainted with the subject must be aware it is entirely religious. This should be

apparent to the most superficial observer, who are the pro-pionnets of the so-called Irish Republic in this country, are they not the Knights of Columbus, and is that not an exclusively Roman Catholic fraternity? Did any one ever see a Sinn Fein platform without a Romish Priest on it, and generally taking an active part, and did any one ever see a Protestant Clergyman on one? When any of the O'Shaugenesseys, O'Houlgans, McSweeneyes or Murphys come to this country to solicit funds or sympathy to whom do they go first? To the representative or 100 per cent American? No. It is to a Catholic Prelate a subject of the Pope, or to an Irish Catholic who openly acknowledges that he would gladly see this country to which he swore allegiance, embroiled in war to further a cause antagonistic to all the principles of Americanism, but then, all readers of history know how lightly the oath of allegiance, or any other oath not administered by the Hierarchy sits on the conscience of a Catholic, who must believe that the Hierarchy has the power to absolve him from all and any other oaths he may have taken.

That there is no such thing as an Irish question is known to all acquainted with Irish conditions. There are two distinct races of people in Ireland. The progressive and intelligent people of the north, descendants of Scots and English settlers, Protestants in religion, with all shades of religious belief freely preached and practiced. One of the largest shipbuilding yards in the world is in Belfast which is the capital of protestant and progressive Ireland; there is also the seat of the Irish linen industry. In the south and west of Ireland ignorance and intolerance, the twin sister of ignorance, prevail. In Dublin the nearest approach to industries are breweries and distilleries.

We have authority of the Bible for

believing that "by their fruits shall you know them." In Ireland, last June, a Catholic mob sacked a Masonic hall in Protestant Ireland, capping their act of vandalism by destroying the Holy Bible. In America it is but a short time ago a Romish Priest publically declared, were the Constitution of the United States and the Romish Church in opposition, he would say to hell with the United States, and there are not many of his kind who would not say amen.

OUR NEW INCORPORATION.

In another column will be found reproduced a copy of the Certificate of Incorporation of the Supreme Lodge, A. F. and A. M. of the Scottish Rite for the U. S. A. in the International Masonic Federation. Also a copy of the Article of Incorporation, the latter a successor to the American Masonic Federation, the rights and privileges of the latter having been transferred to the former. The new incorporation extends the privileges and powers held under the original corporation. Early in the history of the A. M. F. it was found that the original idea of decentralization and devolution did not work out in practice, and that a strong centralized body could better accomplish the object sought to be obtained. This we hope to accomplish, under the new regime, the authority and position of the Supreme Lodge is more prominently set forth, as is also its scope of activity. No change has been made in the personnel of the Supreme Lodge except in filling offices that had become vacant since the last session. The existing Constitution has been re-adopted with but slight amendments made necessary by the altered constitutions until they are exhausted. The date of the meeting of the Supreme Lodge is altered from September which has been found to be unsuitable, the new date to be at the festival of St. John, the

Baptist (June 24th), or as near that date as possible. Other changes not proper to be printed will be communicated to the Lodges by the Grand Secretary.

CENSUS OF FREEMASONS.

According to a return just published there are 140 Grand Masonic jurisdictions throughout the world, forty-nine of which are in the United States of America, thirty-five in Europe, twenty-one in Central America, fifteen in South America, nine in Canada, seven in Australasia, three in Africa and one in Oceania (Philippines).

At the time of the completion of this census these grand lodges exercised jurisdiction over 26,809 subordinate lodges and 3,152,649 members, but both of these figures have since been considerably augmented. It is not without significance that, although from 1914 to 1918 the nine grand lodges in the German empire showed a slight increase of twenty-nine in the number of private or subordinate lodges, there was a decrease in the total membership of 899, the only country in the world where a decrease was recorded. In all other Masonic jurisdictions an increase was reported.—London Times.

A young Eastern Star, who is a great lover of nature, was on a trip down about Sand Island, and approaching a typical Falls City fisherman, said: "Ah, sir, how well you must know the face of nature, and know it in all its moods! Have you ever seen the sun sinking in such a glare of glory that it swallows up the horizon with fire? Have you not seen the mist sliding down the Falls like a specter? Have you never seen the moon struggling to shake off the grip of the ragged and rugged storm cloud?"

"No, miss," responded the fisherman, "I used to see thing like them, but that was before prohibition day."

MY CREED.

To live as gently as I can,
To be, no matter where, a man;
To take what comes of good or ill
And cling to faith and honor still;
To do my best, and let that stand
The record of my brain and hand;
And then, should failure come to me,
Still work and hope for victory.

T have no secret place wherein
I stoop unseen to shame or sin;
To be the same when I'm alone
As when my every deed is known;
To live undaunted, unafraid,
Of any step that I have made,
To be without pretense or sham
Exactly what men think I am.

To leave some simple mark behind,
To keep my having lived in mind;
If enmity to aught I show,
To be an honest, generous foe,
To pay my little part, nor whine
That greater honors are not mine;
This, I believe, is all I need
For my philosophy and creed.

—Selected.

A child must be taught his alphabet before he can learn to read. A Mason must be taught some of the fundamental principles upon which the institution is founded before his mind is apt to be drawn out into a condition where he will fully appreciate the beauties of the Order.

The water that flows from a spring does not congeal in winter. And those sentiments of friendship which flow from the heart cannot be frozen in adversity.



To

RESPECTABLE LODGE OF THE INTERNATIONAL FRATERNITY OF AMERICA

I, **Harold Bennett**, Secretary of State of the State of Utah, do hereby certify that on the **THIRTY-THIRD** day of **APRIL** 1920 was filed in my office, the articles of Association of the said Association that said articles contain the statement of facts required by law and that said Corporation is hereby constituted a body corporate, with right of succession as provided in its said articles of incorporation, and is hereby authorized to exercise all the powers enjoy all the privileges of a Corporation and to transact all business of said Corporation as provided in its said articles of Association.

In Testimony Whereof, I have hereunto set my hand and caused the Seal of said State at Salt Lake City this **THIRTY-THIRD** day of **APRIL** 1920.



United States of America:
State of Utah:
County of Salt Lake.

**ARTICLES OF INCORPORATION
of the
SUPREME LODGE OF THE
INTERNATIONAL MASONIC FEDER-
ATION OF AMERICA.**

KNOW ALL MEN BY THESE PRESENTS: That we, the undersigned, do hereby associate ourselves together for the purpose of forming a corporation under the laws of the State of Utah, and to that end and for that purpose enter into the following agreement and article of incorporation, to-wit:

ARTICLE NO. 1.

THE NAME OF THIS CORPORATION SHALL BE? AND SAID CORPORATION shall be called and known as, **SUPREME LODGE OF ANCIENT, FREE AND ACCEPTED MASONS OF THE SCOTTISH RITE, SYMBOLIC, for the UNITED STATES OF AMERICA** in the International Masonic Federation, and it is hereby formed and organized under the laws of the State of Utah.

ARTICLE NO. 2.

This corporation shall continue in existence for the period of fifty years, unless sooner dissolved or disincorporated according to law.

ARTICLE NO. 3.

The principle place of the business and the headquarters of this corporation shall be, and it is hereby declared to be located at Salt Lake City, Utah, but it may have branch offices and business establishments at other places within the United States of America.

ARTICLE NO. 4.

The object, pursuit and the general

business of this corporation shall be and is, under a charter granted by the **INTERNATIONAL MASONIC FEDERATION** with its headquarters at Zurich, Switzerland, which charter grants the right to this corporation, to dispense charity to its members, to promote harmony, peace and brotherly love between Freemasons, to conduct Masonic Work; grant charters for the institution of Symbolic lodges, Memphis and Mizraim Rites of Freemasonry in the various States of the United States of America, and to transmit the authority granted to said corporation by the **INTERNATIONAL MASONIC FEDERATION** herein before referred to and to confer the same. To establish, govern and control Symbolic Lodges of the **SCOTTISH, MEMPHIS and MIZRAIM MASONIC RITES**, and also to do any and all things necessary and proper which rightfully belongs to and may be done, lawfully, by a **SUPREME LODGE of the SCOTTISH, MEMPHIS and MIZRAIM RITES of FREEMASONRY**. To have, hold and use a seal which may be altered or changed by the **SUPREME LODGE** hereby created; and through its Board of Directors to adopt a Constitution and by-laws for the government of the Supreme Lodge hereby created and for the government of all bodies created hereunder, and which constitution and by-laws shall also designate the various officers of the Supreme Lodge and all other bodies created by said Supreme Lodge, and said constitution and by-laws shall also make provisions for annual or other stated or special meetings of the corporation and other bodies created by it.

ARTICLE NO. 5.

The officers of this corporation shall consist of a Board of Five Directors, a president, a Vice-President, a Secretary and Treasurer, all of whom shall be

members of the Board of Directors and be included in their number.

ARTICLE NO. 6.

The officers of this corporation and the Board of Directors until the next regular meeting of the corporation as may be designated by the Constitution and By-Laws, to be adopted by the Board of Directors, shall be,

Matthew McBlain Thomson—President and Director.

Dominic Bergera—Vice-President and Director and Treasurer.

Thomas Perrot—Secretary and Director.

Mark Cozzens, Director.

G. A. Muller, Director.

ARTICLE NO. 7.

In addition to the powers hereinbefore enumerated the corporation shall have the right to own, hold, buy sell or exchange any and all kinds of property, real and personal, necessary for the carrying on of the business of the corporation, and it shall also have the right to issue bonds, mortgage, lease or otherwise acquire of, or dispose of real and personal property and to that end the Board of Directors shall have full power and said Board of Directors are hereby authorized and directed to purchase, acquire, mortgage, lease, issue bonds and do any and all things in the acquisition of and the disposition of any and all properties, real and personal, which in their judgment may be for the best interests of the corporation. Three members of the corporation shall constitute a quorum for the transaction of the business of the corporation.

ARTICLE NO. 9.

The private or individual property of the members of the corporation shall not be liable for any of the debts, liabilities of the corporation.

IN WITNESS WHEREOF, we have hereunto set our names at Salt Lake City, Utah, this the 20th day of October, 1920.

MATTHEW McBLAIN THOMSON,
DOMENIC BERGERA,
THOMAS PERROT,
G. A. MULLER,
MARK COZZENS.

STATE OF UTAH, County of Salt Lake—ss.

We, Matthew McBlain Thomson, Domenic Bergera and Thomas Perrot, being the same persons whose names are subscribed to the foregoing articles of incorporation and agreement, being first duly sworn, on our several oaths do say that it is bona fide our intention to commence to carry on the business mentioned in said Articles of Incorporation and agreement and that we and each of us executed the same freely and voluntarily and for the uses and purposes therein mentioned.

MATTHEW McBLAIN THOMSON,
DOMENIC BERGERA,
THOMAS PERROT.

Subscribed and sworn to before me this the 20th day of October, 1920.

HEBER W. HARTLEY.

(Seal)

Notary Public.

My Commission expires August 24th, 1923.

Masonic charity is the charity of the heart. A Mason thinks no evil of his brother; he cherishes no design against him.

One boy wants a job; another merely wants wages. The difference is the difference between success and failure.

WITH OUR EXCHANGES.

A SHORT SKETCH.

The Grand Lodge of Canada, in the Province of Ontario.

As early as the year 1749 there were Craft lodges in Upper Canada, but there was no local governing body until 1792. These old lodges were each warranted by one or other of the three famous Grand Lodges of England, Scotland and Ireland.

In 1792 William Jarvis was appointed Provincial Grand Master of Upper Canada, by the "Ancient" or "Athol" Grand Lodge of England, with his Grand East at Niagara, the capital of the Province. Between 1792 and 1804 he issued 20 warrants for lodges in various parts of the Jurisdiction. In 1797 the provincial capital was removed to York (Toronto), and, although the Brethren at Niagara and in the vicinity were enthusiastic and anxious to strengthen the cause, a certain amount of dissatisfaction was evinced at the refusal of Jarvis to summon Grand Lodge at Niagara after his own removal to York, or, for that matter, at York. This led to the formation of an irregular and rival Grand Lodge at Niagara. Here we have the first note of dissension and trouble, doubtless the light was not extinguished in the scattered lodges throughout the Jurisdiction.

Jarvis died in 1817, and in that year a Grand Masonic Convention was held in Kingston. Apparently this "Convention" assumed the functions of a governing body. It is said that all the Lodges, except a few at Niagara and some in the western section of the Jurisdiction, came under its obedience. Reports as to the disorganized state of the

Craft were framed and sent to England, but no attention was paid by the United Grand Lodge of England, which had been established in 1813, to these communications. The quasi-governing body, retaining the name "Grand Convention," met in 1818, 1820, 1821 and 1822.

Finally in 1822, the Grand Lodge of England authorized R. W. Bro. Simon McGillivray to proceed to Canada, reorganize the Craft, and unite the Craftsmen of the Province. This great work he accomplished, and the result was the opening of a Provincial Grand Lodge at York, in October of 1822. This was the second Provincial Grand Lodge of Upper Canada or Canada West—the Convention not being regarded as a Provincial Grand Lodge. This Grand Lodge met regularly from 1822 until 1830, and during that period did effective work under R. W. Bro. James Fitzgibbon, the Deputy Provincial Grand Master, but the Morgan excitement unsettled Craft affairs; and, while the subordinate Lodges were active, the Provincial Grand Lodge, about 1830, became dormant, and so remained until 1845.

The Grand Lodges of Scotland and Ireland, as well as that of England, had, as we have seen, subordinate Lodges in Canada before and at this period; and there is a curious bit of history thereanent. Sir Allan Napier MacNab, a well-known Canadian statesman, when only a Fellow-craft Mason, and while on a visit to Scotland, was in August, 1842, appointed by the Grand Lodge of Scotland Provincial Grand Master of Canada, that is, both Upper and Lower Canada. Subsequently, in August, 1844, Sir Allan was appointed by the Grand Lodge of England Provincial Grand Master of Upper Canada only.

Shortly after that the revival of Masonry in Upper Canada began. The third Provincial Grand Lodge was es-

tablished and flourished, with Sir Allan at its head. It owed much to Bro. Thomas Gibbs Ridout and Brother Francis Richardson; the former was Deputy Provincial Grand Master and the latter Provincial Grand Secretary. Under Sir Allan's rule and with the assistance of these two active workers, Masonry flourished; but there was still lack of unity. In 1853 a number of the lodges in Canada holding warrants from the Grand Lodge of Ireland met and organized a Grand Lodge. The Irish Brethren found it difficult to carry on an independent organization alongside of the Provincial Grand Lodge of England, and made proposals to members of the English body for a union of forces and the establishment of an independent governing body. The Provincial Grand Lodge of England rejected these overtures, and that led to the formation in October, 1855, of the Grand Lodge of Canada, with Most Worshipful Brother William Mercer Wilson as the first Grand Master. This date, the 10th October, 1855, is a memorable one. The representatives of 41 lodges assembled in the Masonic Hall in the City of Hamilton. Of these the majority were Lodges which had been under the sway of the Provincial Grand Lodge of England in Upper Canada; some were Lodges in Upper Canada warranted by the Grand Lodge of Ireland; and the remainder lodges established in Lower Canada. It should, of course, not be forgotten that the Grand Lodge of Canada then formed included both Upper and Lower Canada.

The Provincial Grand Lodge of England at first was in opposition. But the Provincial Brethren saw that union must come, sooner or later and that when the time came they should unite as peers of the new Grand Lodge of Canada. In September of 1857 the Provincial body met, dissolved, and formed

the "Ancient Grand Lodge of Canada." This was made up of 47 subordinate Lodges, all in Upper Canada. Then began negotiations between the representatives of the two new and independent Grand bodies, which happily culminated on the 14th July, 1858—another memorable date—in the union of the two under the name of the Grand Lodge of Canada.

Sir Allan MacNab was till 1857 Provincial Grand Master, though his district had been cut in half in 1853, and he had then become ruler over the Provincial Grand Lodge of England in Upper Canada only; in 1857, on the formation of the "Ancient Grand Lodge of Canada," he resigned both his Scottish and English appointments, and was elected Grand Master of the "Ancient" body.

On the fateful 14th July, 1858, the 3rd Annual Communication of the Grand Lodge of Canada was held. The Brethren assembled in the hall of King Solomon's Lodge, on the southwest-corner of Church and Colborne Streets, in the City of Toronto. William Mercer Wilson—still Grand Master—was on the throne. The Ancient Grand Lodge of Canada was in session at the same time, a stone's throw away, in the then recently erected Masonic Hall, in Toronto Street, very familiar to many heretofore present, and the general meeting place of the Toronto Craft from 1858 to 1898. Resolutions signifying unity were passed by both Grand Lodges, and deputations from each to the other were received. Then the Brethren of the Ancient Grand Lodge formed in procession and marched to the hall on the corner of Church and Colborne Streets, where they were admitted, received and honored. The Ancient Grand Lodge was then formally declared dissolved, and the union of the Craft in Canada declared perfected, amidst the enthusias-

the cheers and hearty congratulations of the assembled Fraternity.

The united body was proclaimed as "The Grand Lodge of Free and Accepted Masons of Canada," with M. W. Bro. William Mercer Wilson as Grand Master and R. W. Bro. Thomas Gibbs Ridgen as Deputy Grand Master.

In January, 1859, a special Communication of the Grand Lodge was held, for the purpose inter alia, of receiving correspondence in connection with the recognition of the Canadian body by the Grand Lodge of England. The Mother Grand Lodge had considered the situation as presented by the Canadian authorities, and extended the right hand of fellowship to the Grand Lodge of Canada West, asking, however, from Canada that those Lodges desirous of continuing their English connection might do so, notwithstanding the occupation of Canada as a Grand Jurisdiction by the Grand Lodge of Canada. The Canadian Grand Lodge ordered that the fraternal courtesy be reciprocated but directed that England be notified that the term "Canada West" was not applicable, as the Grand Lodge of Canada embraced both Provinces. This was reported to the Grand Master of England.

At the 4th Annual Communication of the Grand Lodge of Canada, held at Kingston, in July, 1859, Brother William Mercer Wilson, who was then re-elected Grand Master, congratulated the Craft on the success it was meeting with, and said that all difficulties with England had been amicably settled, and that the proper status had been accorded to the Grand Lodge of Canada.

For some years after 1859—the new United Grand Lodge meeting regularly at different places in Upper and Lower Canada—harmony prevailed within its borders. The only matter of complaint was the existence of Lodges in our ter-

ritorial Jurisdiction still yielding obedience to the Grand Lodge of England or that of Ireland. Thus at the 7th Annual Communication, at St. Catharines, in July, 1862, the Grand Master "regretted that the Grand Lodges of England and Ireland still insisted upon the good standing of certain Lodges which Canada had declared irregular"; and at the 9th Annual Communication (Hamilton, 1864), the Grand Master referred to the "anomalous condition of the Craft in Canada, consequent upon the fact that the Grand Lodge of Canada had not exclusive control of all the Lodges within the Jurisdiction, by reason of the agreement with England."

The Grand Lodge of Canada at the present time holds undivided sway over all the Craft Lodges in Ontario. The Lodges which for a time continued under overseas jurisdiction gradually fell into line.

This interesting sketch appeared in the program used on the occasion of a Complimentary Banquet rendered by the Grand Lodge of Canada to the Masons who were delegates to the Ninth Congress of the Chambers of Commerce of the British Empire in the Masonic Temple, Toronto.

An evangelist who was conducting nightly services announced that on the following evening he would speak on the subject of "Liars." He advised his hearers to read in advance the seventeenth chapter of Mark.

The next night he arose and said: "I'm going to preach on 'Liars' tonight and I would like to know how many read the chapter I suggested." A hundred hands were upraised.

"Now," he said, "you are the very persons I want to talk to—there isn't any seventeenth chapter of Mark."—Boston Transcript.

LEXICON.

Fellow-of-the-Craft.—We prefer this form to that of "Fellow Craft", which is a meaningless corruption of the former. A "Fellow-of-the Craft," in the old Guild days, was one who had completed the term of his Apprenticeship, had become "Free" and the equal, or Fellow of other Craftsmen, used thus it has a meaning, which as "Fellow-craft" it is devoid. It is the title of one who has been "Passed" to the second degree in Free-masonry, the equivalent term in French is "Compagnon" in Spanish "Companero"; in Italian, "Compagno"; in German "Gesell."

Fellow Craft Perfect Architect.—The twenty-sixth degree of the Rite of Mizraim.

Female Masons.—It has been said that Females have surreptitiously become Masons, as Mrs. Aldworth and some others. Needless to say, no female can be lawfully made a Mason. The ancient Landmarks and all the traditions of the Craft forbid it.

Fervency.—Symbolized by burning charcoal, referred to in the Apprentice lecture.

Fessler, Ignatz Aurelius.—Prominent in German masonry of the latter part of the eighteenth century, and beginning of the nineteenth. He was initiated in Lemberg in 1783 and affiliated with the Royal York of Berlin in 1796, and two years later was elected its Deputy Grand Master. He was the author of several works on Masonry.

Fessler, Rite of.—The Rite of the Grand Lodge Royal York of Berlin, consisting of nine degrees, the first three similar to the usual Craft degrees, 4th, Holy of Holies; 5th, Justification; 6th, Celebration; 7th, True Light, or Passage; 8th, The Country or Fatherland; 9th, Perfection. The Rite does not seem

so much to be a collection of Masonic degrees teaching what the founders and preservers of Masonry understood by the science, as dissertations on what the teachings might have been, if they were not what they were. In this Fessler was not alone, and has found many imitators and followers who try to twist phrases and find hidden meanings in perfectly plain sayings.

FF.—Used as the plural of the word Frater designating the members of the Chivalric Orders.

Fiducial Sign.—A sign used in the English System of the Royal Arch.

Field Lodges.—Also called Military and Travelling Lodges. In the latter part of the 18th, and early in the 19th Centuries Charters were granted to Regiments in the British Army, first by the Grand Lodge of Ireland, afterwards by the Grand Lodges of England and Scotland, and followed later by other countries. Usually military lodges are not permitted to initiate non-military members in cities where there are stationary Lodges. The British Military Lodges were enthusiastic patrons of the Higher Degrees the spread of which in new districts has been attributed to their activity.

Fifteen.—A sacred number among the ancients, among the Jews it was peculiarly so as alluding to the numerical value of the name of God "Jah" which is fifteen. In some systems the number of the original conspirators in the third degree are given as fifteen.

Finances.—The finances of the Lodge are derived from Initiatory fees, periodical dues and voluntary contributions. These are received by the Secretary, and handed by him to the Treasurer by whom they are banked in the name of the Lodge, and can only be withdrawn on the signature of the Secretary, Treasurer and Master, and then only by the vote of the Lodge.

Finch, William.—Wrote a cypher expose early in the 19th century. It could hardly be called an expose, however, as it was written in a cypher impossible to read without instruction.

Fire. The applause given toasts when the Lodge was on refreshments was thus called. It was given in different form, according to emphasis desired to be given, e. g. common fire was given by 3x3. Special fire by 3x3x3. While a particular form was only used on extra special occasions, when this was given the glass from which the toast was drunk was destroyed, that no meaner toast should ever be drunk from it.

LODGE DIRECTORY.

Mecca Temple, A. A. O. N. M. S. of San Francisco, Calif., meets first Friday each month at 8 p. m., in the California Hall, San Francisco, Calif. A. L. Fetherolf, EMIR.

San Francisco Encampment No. 27 Early Grand High Knight Templars, meets the third Friday each month at 8 p. m. in the California Hall, San Francisco, Calif. H. Methmann, Eminent Commander.

Lodge Monte Moriah, No. 112, New York City, N. Y., meets first and second Monday of each month at 8 p. m. at Central Opera, 205 E. 67th Street. S. Abrevaya, R. W. M.; E. Crespi, Secretary, 332 Lott Ave., Brooklyn, N. Y.

Alpha "O" Pittsburgh, Pa., Branch, meets first and third Thursdays of each month at 8:00 p. m. at 607 Webster Ave., McGreagh Bldg., Frank Serra, R. W. M.; Vincenzo Capalbo, Secretary, No. 4 Acorn St. Hazel Sta., Pittsburgh, Pa.

Lodge Alpha King Solomon U. D. St. Louis, Mo., meets first and third Saturdays of each month at 816 Olive street, Odd Fellows' hall, No. 2, at 8:00 P. M.; M. A. Wilson, R. W. M., 4576 Laclede Ave.; Ettore J. Giancola, Secretary, 2604 Dickson St., St. Louis, Mo.

Alpha Litberty U. D., Racine, Wis., meets at Moose Temple, College Avenue and 6th street, on the second and fourth Wednesdays of each month at 8:00 p. m. R. W. M. August Grapentin; Secretary Harold J. Murphy, 1933 Grange Avenue, Racine, Wisconsin.

Alpine Lodge No. 1, C. B., A. F. & A. M., Scottish Rite in the A. M. F., meets first and third Friday evenings, 8:00 p. m., at their hall, 1824 Central avenue, Los Angeles, Cal. All BB. of the A. M. F. are cordially invited. L. P. Lea, Sec., 1824 Central avenue.

Lodge King Solomon No. 1, C. B., Washington, D. C., meets first Monday each month at 8:00 p. m. in Temple Hall, 1717 Pennsylvania Ave., N. W., Washington, D. C. Charles M. Carter, R. W. M., 1114 First St., N. W.; Eligh Smoot, Secretary, 2426 F St., N. W.

Provincial Grand Lodge (Symbolic), C. B. in the A. M. F., East of Washington, D. C. Henry C. Scott, Provincial Grand Master and President-General of Colored Branch, 521 21st St., N. W. Washington, D. C. Newport F. Henry, Provincial Grand Secretary and Secretary-General, 206 "P" St., N. W., BB. Washington, D. C. Other Office-Bearers BB. Thomas H. Harper, B. R. Snyder, Alex. Dabney, Dan Williams, Mingo Saunders.

LODGE DIRECTORY.

Lodge G. Garibaldi, No. 6, Salt Lake City, Utah, meets second and fourth Wednesday of each month at 8:00 p. m., Scottish Rite Masonic Temple, 161 South Second East street. R. W. M.

Dan J. Blyth, 54 West Broadway, Sec-Wm. C. Mason, 161 South Second East

Lodge Golden Thistle, No. 12, A. & A. S. R. F. M., A. M. F., meets second and fourth Thursday each month at 8 p. m., in the California hall, San Francisco, Calif. A. L. Fetherolf, R. W. M.

Lodge Heather Bell, No. 12, Scottish Rite of Adoption, Salt Lake City, Utah, meets each Monday in Scottish Rite Masonic Temple, 161 South Second East; Marie Evans, Worshipful Mistress; Georgia Chinn, Secretary, 442 Edith Ave., Salt Lake City, Utah.

Lodge Golden Star No. 15, San Francisco, Cal., meets first and third Wednesday of each month in California House (German House), Polk street, between Turk and Eddy streets. Harry Fieldhouse, R. W. M., 91 Elgin Park; Ed. A. Rower, Secretary, 144 Joice street.

Ionic Lodge No. 15, A. F. A. M., meets second and fourth Saturdays in each month at 595 Courtlandt avenue, New York City, N. Y.

Blue Ridge Lodge No. 16, A. F. & A. M. C. B. meets on the fourth Wednesday of each month at 88 Belville Ave., Newark, N. J. I. L. Evans, Secretary, 24 Spruce St., Passaic, N. J.

Lodge St. John No. 21, Los Angeles, Cal. Meets every Wednesday, 8:00 p. m., Flower Auditorium, 1720 So. Flower St.

R. W. M., A. W. Alley, 220 W. 59th St.; Secretary H. P. Fisher, 324 1/2 South Hill Street.

Golden Gate Council of Kadosh, No. 28, of San Francisco, Calif., meets second and fourth Friday each month at 5 p. m., in the California Hall, San Francisco, Calif. Eli Gordon, Eminent Commander.

Lodge Caledonian No. 29, Tacoma, Wash., meets every Wednesday at 813 1/2 Tacoma Ave., at 8 p. m.; A. Nelson, R. W. M., 2117 Wilkinson Street; Carl Berg, Secretary, 858 So. Prospect St., Tacoma, Wash.

Lodge Savoy No. 35, Chicago, Ill., meets 2nd and 4th Mondays at 8 p. m., at 1223 Milwaukee avenue, Chicago, Ill.; Secretary, Epifanio J. Castellano, 1452 Sedgewich street, Chicago, Ill.

Pacific Council of K. D. S. H. No. 22, Seattle, Wash., meets every first and third Saturdays of each month at Masonic Temple, 1923 1/2 First avenue. Sojourning F. F. welcome. W. S. Pulver, Eminent Commander, 1236 Taylor avenue; T. J. Engelstad, Chancellor, 601 Eleventh avenue, Seattle, Wash.

Lodge Trinity No. 44, Seattle, Wash., meets every Monday at 1923 1/2 First avenue, at 8 p. m. W. S. Pulver, R. W. M., 1236 Taylor avenue; Paul Raden, Secretary, 2013 Second avenue.

Washington Council of Kadosh of E. G. National Scottish Rite No. 45, C. B. Washington, D. C., meets the second Wednesday of each month at the Temple No. 1111, 19th St., N. W.; Mingo Sanders, Eminent Commander, Thomas F. Harper, Chancellor, 208 H. Street, S. W.

LODGE DIRECTORY.

Lodge Kilmarnock No. 57, Astoria, Oregon, meets every second and fourth Wednesdays at 8 p. m., in the A. O. U. W. hall, 9th street; Walter Kallunki, R. W. M., 124 West Commercial street, H. M. Lornisen, Secretary, 1609 Irving Ave., Astoria, Oregon.

Lodge Harmony No. 60, meets first and third Tuesdays at 8:00 p. m. at Masonic Temple, Redmond, Wash. R. W. M., George B. Martin, Falls City, Wash.; Secretary Fred E. Wales, Kirkland, Wash.

Long Island Lodge No. 71, C. B. No. 2, in the A. M. F., meets third Saturday of each month at 8 p. m. in the G. U. O. of O. F. hall on Flanders Road, River Head, N. Y. C. H. Martin, R. W. M.

Lodge Fidelity No. 73, Rock Springs, Wyo., meets first Monday and third Thursday of each month, at 8:00 p. m. at Klondyck hall, Rock Springs. All BR. of the A. M. F. are cordially invited. Secretary, C. M. Olson, box No. 3.

Viking Lodge No. 75, of Chicago, Ill., meets every Friday evening at 1223 Milwaukee avenue; R. W. M., Alexander Busch, 3129 Logan Boulevard; Secretary, Stanley Sinfarski, 4136 School st.

Lodge Ogden No. 81, Ogden, Utah, meet every Wednesday at 8 p. m. No. 363 24th street, Ogden, Utah. R. W. M., W. C. Sumner, 2018 Monroe Ave. Secretary G. A. Muller, 2644 Washington Ave.

Lodge Rising Star No. 84, Sacramento, California, meet second and fourth Mondays of each month at 8:00 p. m., at Red Men's Wigwam, Tenth street, between "I" and "J". L. J. Walker, R. W. M., 1927 "E" street; M. J. Gasman, Secretary, 1511 "F" street.

Lodge Rizal No. 86, San Francisco, California, meets first and third Thursdays of each month at 8 p. m. in California House (German House), Polk street, between Turk and Eddy streets. E. Barrica, R. W. M., 1133 Grant avenue; Lucio Losada, Secretary, 841 Broadway, San Francisco, Cal.

Lodge Fidelity No. 87, meets fourth Sunday each month, at Eagles Hall, at 2:00 p. m., Benld, Illinois. Steve Vigna, R. W. M.; Louis Daniels, Secretary, Box 230, Benld, Ill.

Lodge Alpha-Passaic No. 89 meets first and third Wednesdays at 8:00 p. m., Masonic hall, 653 Harrison street, Passaic, N. J.; R. W. M., Hyman Kramer, 335 Harrison street; Secretary, Charles Z. Newman, 133 West 113th St., N. Y. City.

Lodge Irving No. 100, Chicago, Ill., meets first and third Thursday of each month at 8:00 p. m. at 1223 Milwaukee Avenue. Secretary Sam T. Sanford, 1817 No. Mozart street.

Lodge Justice, No. 104, Chicago, Illinois, meets first and third Wednesdays at 7:30 p. m. at 2754 Madison street; Fritz T. Hess, Secretary, 855 N. Larimer avenue, Chicago, Ill.

Lodge Beehive, No. 117, Salt Lake City, Utah, meets first and third Wednesdays of each month at 8 p. m., Scottish Rite Masonic Temple, 161 South Second East; E. M. Andersen, R. W. M., 151 So. 7th West; Wm. C. Mason, Secretary, 161 So. 2nd East.

Lodge Kilwinning No. 118, Sacramento, California, meets first and third Mondays at 8:00 p. m. in Redmans Hall, corner of Tenth between "I" and "J" streets, Sacramento. N. Jorstad, Secretary, 911½ K St., Sacramento, Cal.

LODGE DIRECTORY.

Lodge Eureka No. 119, Oakland, California, meet second and fourth Saturdays of each month at 8 p. m. in Union Carpenter Hall, 761 12th street. Secretary, J. E. Jones, 1613 8th street, Oakland, California.

Lodge William McKinley, No. 121. Akron, Ohio, meets second and fourth Wednesdays, at 7:30 p. m., on third floor, 325 So. Main St.; C. E. Koons, R. W. M. 96 South College street. Clarence E. Clever, 70 West Portage street, Cuyahoga Falls, Ohio.

Lodge Patria No. 123, Toledo, Ohio, meets every first and third Thursdays of each month at 8:00 p. m. in Pythian Castle, corner Jefferson and Ontario streets. R. W. M. Maryan Iwanski, 532 E. Streicher street; secretary, Adam Solarczyke, 245 Palmer street, Toledo, Ohio. All BB. of the A. M. F. are cordially invited.

White Eagle Lodge No. 127, New York City, meets second and fourth Thursdays at 8 p. m. at Grand Central Opera House, 67th street and 3rd avenue. R. W. M. Adam Schyllinski, 15 Park Row; Secretary, Walenty Bielecki, 411 E. 5th street.

Lodge Dante No. 131, Cleveland, Ohio, meets every Thursday at 7:30 p. m., Pythian Temple, 919 Huron, R. I.; R. W. M. Vincenzo Camilli, 8017 Detroit Ave.; Secretary, Pietro Spataro, 2626 E. 111th St., Cleveland, Ohio.

Lodge Hope No. 132, Bridgeport, Conn., meets first and third Saturdays at 8:00 p. m. at 1119 Broad St. R. W. M., F. Wisniewski, 50 Prospect St., Wallingford; Secretary, Zyg. Krysiak, 235 Thompson St., Stratford, Conn.

Lodge Balboa, No. 137, San Diego, Cal., meets every Thursday at 7:30 p. m. at Liberty Hall, 9th and G streets. Louis C. Young, R. W. M., 811 Thirteenth street; Willis Alexander, Secretary, 616 B St., San Diego, Cal.

Lodge Kilwinning No. 138, Portland, Oregon, meets every Tuesday at 8:00 p. m., Pacific States Hall, Alder Street, between Tenth and Eleventh Sts. H. L. Kelley, R. W. M.; Ralph Bodley, Secretary, 608 Flanders St., Apts. No. 4, Portland, Oregon.

Lodge Bonnie Doon No. 138, A. A. S. R. (Symbolic), Vancouver, B. C., meets every first and third Monday of each month at 8:00 p. m., in O'Brien hall, corner Homer and Hastings streets. R. W. M., Tom Hughes; Secretary, Thomas Houston, 5217 Prince Albert St., Vancouver, B. C.

Lodge Atlas, No. 139 San Francisco, Cal., A. A. S. R. in the A. M. F. meets second and fourth Wednesdays of each month at 8 p. m., California building (German House), Polk and Turk streets. A. Dukeltus, R. W. M.; J. L. Dixon, Secretary, 1668 7th street, Oakland, Cal.

Lodge Kilwinning No. 140, Canton, Ohio, meets 2nd and 4th Saturdays of each month at 7:30 p. m., Red Men's Hall, 134 Tuscarawas street, East; Wm. O. Klein, R. W. M., 1610 17th street. S. W.; Secretary, E. E. Davis, 2318 6th street, N. W.

Lodge Deseret No. 152, Salt Lake City, Utah, meets second and fourth Tuesdays each month at 8:00 p. m., Scottish Rite Masonic Temple, 161 South Second East Street. R. W. M., J. D. Mortensen, 222 So. State St.; Secretary, Wm. C. Mason, 161 So. Second East Street.

THE UNIVERSAL FREEMASON

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OFFICIAL.

The Ill. Brother Moise Fresco, 33 deg., the Depute Grand Master of the Grand Orient of Turkey, has been appointed the Guarantee of Amity between our Supreme Grand Lodge and the Ottoman Grand Orient.

EXCELLANT MASTER.

Bro. George Wilson, of Beehive Lodge No. 17, was for services rendered the Craft, accorded the honorary grade of Excellent Master.

Through an oversight it was omitted last September to mention that Bro. Arthur F. Retzleff of Patria Lodge No. 135, had been accorded the honorary grade of Excellent Master.

Vacant Offices in the Supreme Lodge Filled.

B.B. G. A. Muller of No. 81, and George Wilson of No. 117, were appointed to the offices of Depute and Substitute Grand Masters for the balance of the term.

CONSTITUTIONAL AMENDMENTS.

Sec. 5. All officers of the Supreme Lodge shall be elected by ballot, and the candidate receiving the greatest number of votes on the first ballot shall be declared elected.

Sec. 6. The election of officers to be bi-annually and the next election to be between August 15th and September 15th, 1921.

Sec. 15. That the Grand Secretary General shall issue a financial statement of receipts and disbursements semi-annually.

Sec. 95½. While Masonry is pledged to the practice of benevolence and fraternity, no lodge is bound to give, or a member to receive any particular sum during life, or his relatives at his decease.

At the death of a brother who has not been insured and who leaves his family in need, upon application made on the forms supplied by the Grand Secretary General, and endorsed by the Provincial Grand Master, a levy of not less than twenty-five cents nor more than \$1.00 may be assessed against every member of the jurisdiction to which the deceased brother belonged. Non-payment of this assessment shall be considered as arrearage in dues and carry the same disability. This assessment shall be collected by the Lodge Secretaries, and by them transmitted to the Grand Secretary General. Of the amount thus collected, 10 per cent shall be retained to form a reserve mortuary fund, to insure more rapid and efficient payment of claims, and a sum not less than \$50.00 shall be paid to the relatives of the deceased brother.

Sec. 95½. The better to assist the charitable work of the organization, in assisting lodges upon whose finances extra strain has been placed through death or sickness of its members, the money collected in the "Widows' Box" in each lodge on the last meetings in the months of March, June, September and Decem-

ber, shall be sent to the Grand Secretary General and form a special relief fund. The amounts sent by each lodge to be published in the "Universal Free Mason" for the following month.

INSTALLED OFFICE-BEARERS.

The installed office bearers in the Provincial Grand Lodge of California for the ensuing year are as follows: Prov. Grand Master, Mitchell Zarcone; Prov. Grand Master Depute, P. J. Wilkie; Prov. Grand Master Substitute, B. R. Losada; Prov. Grand Senior Warden, A. L. Fetherolf; Prov. Grand Junior Warden, Lucio Losada; Prov. Grand Secretary, H. Methmann; Prov. Grand Treasurer, A. N. Thomas; Prov. Grand Almoner, E. A. Rower; Prov. Grand Chaplain, J. J. Sandberg; Prov. Grand Bible Bearer, Joe Spinelli; Prov. Grand Orator, A. W. Alley; Prov. Grand Marshal, Geo. Pryas; Prov. Grand Usher, Joseph F. Evans; Prov. Grand Senior Deacon, P. J. Mansilla; Prov. Grand Junior Deacon, J. J. Wilson; Prov. Grand Senior Steward, L. C. Young; Prov. Grand Junior Steward, Theo. Georgostatus; Prov. Grand Inner Guard, P. P. Servillas; Prov. Tiler, John Farquhar, and Prov. Grand Lodge Deputy, Eli Gordon.

The installed office bearers in the Provincial Grand Lodge of Ohio for the ensuing year are as follows: Prov. Grand Master Depute; T. B. Toll; Prov. Grand Master Deputy, T. B. Toll; Prov. Grand Master Substitute, W. J. Bailey; Prov. Grand Senior Warden, J. P. Garcia; Prov. Grand Junior Warden, L. Giacominni; Prov. Grand Secretary, J. W. Doty; Prov. Grand Treasurer, Joseph Spina; Prov. Grand Chaplain, Wm. F. Beyer; Prov. Grand Almoner, H. Peterson; Prov. Grand Marshal, Egidio Pucci; Prov. Grand Senior Deacon, J. Capsuto; Prov. Grand

Junior Deacon, H. Hamberg; Prov. Grand Senior Steward, P. Maiorano; Prov. Grand Junior Steward, Edward Jenisek; Prov. Grand Inner Guard, J. W. Green, and Prov. Grand Tiler, A. Nixon.

The installed office bearers in Lodge Doric No. 15 (C. B.), New York City, N. Y., for the term are as follows: Harry Mikle, R. W. M.; M. Dais, W. S. W.; A. Knighten, W. J. W.; Bennie Bowles, Secretary; Joseph Staten, Treasurer; A. Mikle, Chaplain; C. Miller, Almoner; John Frye, Marshal; Louis A. Brodie, Orator; Allen Boyd, Sr. Deacon; Henry Campbell, Jr. Deacon; John Robertson, Sr. Steward; James Bennett, Jr. Steward; James Ware, Inner Guard, and B. T. Franklin, Tiler.

The installed office bearers in Lodge Savoy No. 35, Chicago, Ill., for the term are as follows: Melchiorre Armato, R. W. M.; C. H. Carfora, W. M. Depute; Frank Varallo, W. M. S.; Frank Restagno, W. S. W.; Wm. Castellano, W. J. W.; Epifanio J. Castellano, Secretary; Nathan S. Klein, Treasurer; F. La Piana, Orator; Modestino Coppola, Chaplain; Italo Berti, Almoner; Joseph Dicaro, Marshal; Andrew Fangara, Sr. Deacon; Louis Fragnito, Jr. Deacon; Nick Panella, Sr. Steward; John Micheluzzi, Jr. Steward; C. Triolo, Inner Guard; Paul Massa, Tiler, and Michele Armata, Lodge Deputy.

The installed office bearers in Lodge Tuscan No. 128, Cristobal Canal Zone, for the term are as follows: Reginald De Freitas, R. W. M.; Ernest J. Foster, W. S. W.; Phillip Raveneau, W. J. W.; Arnold Elias, Secretary; Fred Shepherd, Sr. Deacon; R. E. Edwards, Jr. Deacon; W. C. Robinson, Inner Guard; L. A. Rajas, Tiler, and Edward A. Walcott, Lodge Deputy.

The installed office bearers in Lodge Hope No. 132, Bridgeport, Conn., for the term are as follows: S. Klimaszewski, R. W. M.; C. A. Lipniewski, W. M. Deputee; S. L. Szaniawski, W. M. S.; J. Wycinowski, W. S. W.; J. Iwanowski, W. J. W.; Zyg. Krysiak, Secretary; F. Stodolnik, Treasurer; J. Bajczuk, Orator; W. Lyjak, Chaplain; W. Banka, Almoner; V. T. Wolski, Marshal; T. Markowski, Sr. Deacon; W. Lubik, Jr., Deacon; A. Uliniski, Sr. Steward; S. Kubel, Jr. Steward; P. Lubik, Inner Guard; P. F. Culton, Tiler, and Feliks Wisniewski, Lodge Deputy.

The installed office bearers in Lodge Kilwinning No. 140, Canton, Ohio, for the term, are as follows: Clark Schwing, R. W. M.; Joseph Morris, W. M. Deputee; Joseph H. Shanks, W. M. S.; E. E. Davis, W. S. W.; Marion Schwing, W. J. W.; Wm. O. Klein, Secretary; Fred Haag, Jr., Treasurer; C. A. Meisenhalter, Orator; Chas. F. Dunlap, Chaplain; Marion E. Sandefur, Almoner; H. A. Shuler, Marshal; Joseph Lewis, Sr. Deacon; C. V. Merryman, Jr. Deacon; Geo. Veitch, Sr. Steward; John Shissler, Jr., Stewart; Gustave Roth, Inner Guard; Chas. G. Harris, Tiler, and W. J. Bailey, Lodge Deputy.

The installed office bearers in Lodge Kollataj No. 142, Philadelphia, Pa., for the term, are as follows: Piotr Daniel, R. W. M.; Wlad. Czarnecki, W. M. Deputee; Jozef Slotnick, W. M. S.; A. Kuscinski, W. S. W.; Albin Bielawski, W. J. W.; Boleslaw Orlowski, Secretary; Leon Fuchs, Treasurer; F. Gregorek, Orator; G. Kociol, Chaplain; Jan. Gawrys, Almoner; Paul Swierczewski, Marshal; Felix C. Kasperowicz, Sr., Deacon; Wlad. Grzesnikowski, Jr. Deacon; W. Wrobel, Sr. Steward; Stanislaw Kosinski, Jr., Steward; Jozef Wojcieckowski, Inner Guard; Edward Juzkiewicz, Tiler, and Wlad. Polawski, Lodge Deputy.

THE APRON MASON.

Don't you know the Apron Mason?

He's a member of your lodge,
And he's there at ev'ry meeting;
He's a man that you can't dodge.
He's a Past-and-then-some Master,
For he's been thru all the chairs.
Knows the work from a to izzard,
He's a shark at splitting hairs.

He can give the lectures backwards,
Sideways, sleeping, up-side-down,
He's a cyclopedic member

From his soles clean to his crown,
Obligations? Boy, he eats 'em,
For there's not an oath so long
That he can't reel off so sweetly
As the lark its morning song.

But you ask "why APRON Mason?"

It's a trait, if you don't mind.
That's peculiar of each brother
Of the Apron Mason kind.
Oaths and all Masonic teachings,
(Here's what makes our critics scoff)
All forgot, are left behind him,
When he takes his apron off.

MORAL.

There was once an Apron Mason,
And he died. They sometimes do.
And he tried to gain admission.
In the Temple of the Blue.
But the Tiler knew his failing,
And he promptly said "Not so."
"You will find the Apron Masons
"Meeting in the hall below."

O. M. Anderson. 33 deg.

Officer: "Your onner, I arrested this man fer cuttin' corners in his machine."

Judge: "What kind of a machine was he driving?"

Officer: "I don't know, yur onner, but from the way he was drivin' you'd think it was a lawn mower!"—Missouri Freemason.

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EDITORIAL.

What is the test of Masonic Regu-
larity?

The term "Regularity" applied to in-
dividual Masons, or to Masonic organi-
zations, is more used than understood,
and from the fact that there exists no
court of competent jurisdiction to which
such question could be submitted prim-
arily, or court of last resort to which ap-
peal could be taken, makes the solution
of the problem more difficult.

Guided by the rules of common sense,
and as precedents the equitable adjudica-

tion of ordinary affairs, one may reason-
ably expect to arrive at a fair decision.

Regarding the individual Mason, his
regularity can only be judged according
to the laws of the particular organiza-
tion to which he belongs, or claims to be-
long. Each body or organization, sov-
ereign in itself, must be allowed to be
the best judge of the regularity of its
members, or those claiming membership
therein, and its decisions whether pro or
con, should be final to its members and
of concern to no others, e. g., the ques-
tion of the regularity or otherwise of
either a constituent branch of a certain
religious, political or literary association,
or a particular member of such consti-
tuent branch, having been adjudicated by
and according to its constitution and laws,
the judgment thus rendered is final, and
can not be affected by the fact that some
other religious, political or literary asso-
ciation does not agree with such findings,
or is on terms of amity with the organi-
zation rendering the judgment.

To judge the regularity of a particular
organization, affecting as it would the
fraternity at large, would have to be de-
cided in a different way, from the fact,
above referred to, that there exists no
Masonic court possessing the right to
adjudicate the question, as did in the case
of an individual member. But there is
always the court of common sense and
precedent.

Taking as an example the title to real
property, to prove the claim of the pres-
ent holder good, the abstract must show,
link by link, the previous possessors back
to the original grantor, which would be
either the United States of America, or
(if dating back to Colonial times) the
British Crown.

Following the above example, the first
point to be solved would be, Who were
the first independent possessors or gran-
tors of Masonic authority, history informs
us that prior to 1717 there existed no or-

ganized authority granting powers of an exclusive nature. In England and Ireland there existed organizations so loose as hardly deserving the term of lodges, the power possessed by them was entirely self-assumed, without permanence either of locality or membership, the rule being that wherever seven Masons met they could hold a lodge. In Scotland, while there was no Grand Lodge as we now understand the term, there was a Superintendent appointed by the Crown, who regulated and legalized the Lodges, calling them together in general session when occasion demanded, and there existed a Chartering granting power in the Mother Lodge of Kilwinning, which she had exercised for centuries.

In the year 1717, in London, the first Grand Lodge, according to modern ideas, was organized by four self-constituted existing lodges, which resigned in favor of the Grand Lodge they then created, the prescriptive and inherent right of independence previously possessed by them, and among the laws enacted by the body thus created was one forbidding any other lodges to meet without the Grand Master's Warrant. Whether they had the right to enact such a law is now immaterial, as in course of time all the pre-existing English lodges gave in their adherence to it, and new lodges created by it were of course bound by its laws.

The Irish Masons followed the example of their English BB. and in 1730 organized a Grand Lodge on the same lines, and claiming the same controlling authority for Ireland as the English one did for England.

The Scottish Masons desiring to follow the example of their English and Irish BB. were met by the difficulty of having already a national head, a difficulty overcome by the voluntary resignation of the then occupant of the office. The majority of the Scottish Lodges gave in their adhesion, followed at a later date

by the Mother Lodge of Kilwinning which brought with her her Daughter Lodges, and later by the old Lodges of Glasgow and Melrose. The Scottish Grand Lodge followed the example of the English and Irish Grand Lodges in forbidding the erection of lodges in future without warrant from the Grand Lodge.

Thus it is established that Grand Lodges were organized in England, Ireland and Scotland by the Immemorial Lodges of these countries, each independent of the other, neither deriving authority from the other. And these, being the first of their kind, and as from one or the other of them have come directly or indirectly all the regular Masonic Lodges of the world, therefore, the supreme test of regularity of a Masonic Lodge must be regular and LEGITIMATE descent from one of them.

But having thus established the supreme test of regularity of the Lodge there comes the further question, How shall the regularity of the Grand Lodges professedly established since the pre-revolutionary period in the United States of America be determined? To solve this problem we must find what claim they themselves advance. Starting with the time of the Revolution, we find that there were Provincial Grand Lodges in Boston, New York and Pennsylvania. That in the case of the two former the members decided to transform the Provincial Government into an independent one, being either ignorant of, or willfully blinding themselves to the fact that a Provincial Lodge was as much the dependent and creature of the Grand Lodge as the Lodge was, possessing no more authority than what was given by its Charter or by the Commission of the Grand Master in accordance with the laws of the Grand Lodge. The BB. in Pennsylvania, more logical or better informed than their Massachusetts or New York BB., dissolved their Provincial Grand Lodge for-

ever and started another de novo, claiming that as the Grand Lodge of England was established by four lodges without any authority from a superior source, that the lodges in Pennsylvania had the same right to form a Grand Lodge in that state. And all succeeding Grand Lodges formed in the U.S.A. have followed the precedent set by the Pennsylvania Grand Lodge, except that they only ask the consent and co-operation of three lodges, probably on account that one of the four original London lodges died shortly after its formation, an argument quite as logical as any other advanced by them.

That such an argument should have been advanced by thinking men is a matter of astonishment, as there is no parallel whatever between their position as Lodges chartered by Grand Lodges and bound by the terms of their Charters, and that of the self-created immemorial lodges that formed the Grand Lodges of England. This should be so evident to the most superficial thinker that there is no use wasting time refuting it.

The position is plain, the powers of the pre-revolutionary Lodges were prescribed by the terms of their charters which among other things bound them to a faithful observance of the laws of the granting authority, the charters lapsing when the conditions on which it was granted were violated. This was certainly done when these lodges revolted from the authority of the parent bodies and in consequence the charters were null and of no effect; in fact, they had no charters, only the paper or parchment on which the charters had been printed. The covenant that had united them with the parent Grand Lodges was broken, their professed union as Grand Lodges was irregular and the progeny of that union were illegitimate, and so it has continued to the present day.

Now, however, there is a court of appeal established in the International Ma-

sonic eFederation to which claims of regularity can be submitted for adjudication and every case be tried on its merits. If a professedly Masonic body can show legitimate descent from one of the three Mother Grand Lodges, or from a Mother Lodge granting charters prior to the Grand Lodge era, it is a legitimate organization, its claim will undoubtedly be allowed; if, however, that descent be clouded by the Bar Sinister, before it can be accepted an equal member of the family of Masonic Grand Lodges it must be legalized through being healed by competent authority.

RECOGNITION.

Recognition and regularity are often confounded by the superficial thinker, yet the difference between them is as wide as the poles. Regularity is a matter of demonstration and proof, while recognition is a matter of choice and inclination and entirely personal, for which no reason need be required or given, like the old rhyme:

I do not like you, Dr. Fell;
The reason why I cannot tell;
But this I know, and know full well.
I do not like you, Dr. Fell.

Nor has anyone the legal right to interfere with the personal likes or dislikes of another (kept within legal bounds), and the recognition or non-recognition of one Masonic body by another can seldom be considered in a higher light, and the chances are that the body to whom recognition is refused may never have even heard of the body refusing to recognize it.

NON-INTERCOURSE.

Non-intercourse differs from either non-recognition or irregularity, as a Masonic Power indisputably regular and accord-

ed full recognition by other regular powers, might by some non-ethical act so intringe on the sovereignty or jurisdiction of another power as to compel the aggrieved party to suspend friendly relations by declaring non-intercourse until the alleged wrong be redressed or adjudicated by the arbitration of its equals, or the decision of a superior authority.

RIGHTS CONFERRED BY CHARTER.

The question is asked of us, "What is the difference in status between a Lodge working U.D. and one chartered?" and while the query could be answered by referring the questioner to the Constitution, we have thought it better to enter into some fuller explanation.

The lodge working under a dispensation from the Grand Master has no existence as a separate entity, as it only exists by his will and can be closed by him at any time during the life of the dispensation, which need not be renewed unless the Grand Master thinks the good of the craft would be furthered thereby, and against the decision of the Grand Master the lodge U.D. has no appeal. The chartered Lodge is a separate unit in the family of the Grand Lodge. It has the right to be represented in Grand Lodge by its Master and Wardens, it has self-government within the limits of the Constitution, and in case of complaint, to be tried by its Peers in Grand Lodge assembled. BUT, these privileges are granted conditionally on the Lodge faithfully observing the conditions on which the Charter was granted to it. Failure to observe which entails withdrawal of the Charter which is the property of the Grand Lodge (or Supreme Lodge) and only held by the Daughter Lodge in trust therefor, to be surrendered on demand. Thus at no time can the Lodge be independent of the Grand Lodge, or perform any act not au-

thorized by the terms of its Charter, and the Constitution of the Grand Lodge.

AMERICA FOR THE AMERICANS— MASONICALLY AND OTHERWISE.

The safety of a country depends on the loyalty of its citizens, and the citizen, whether he be native born or naturalized who is not whole-heartedly 100 per cent loyal is a detriment and a danger to the community. A large minority of the population of this great country of ours are either foreign born, or the children of foreign born parents, and we have no hesitation in saying that they are not the least worthy portion thereof. There is such of them as come here from other lands determined to throw in their lot with the country, to become citizens thereof, building to themselves while they assist in building up the country to which they have sworn allegiance and in whose prosperity they expect to share. A man who does not retain an affection for the land of his birth, and a feeling of admiration for the great men it has produced, its warriors, writers and statesmen, is not one who will make a good citizen of his adopted country. Neither will he be if the language in which his mother crooned him to sleep in infancy and in which he first prattled articulate words has not a sweeter sound to his ear than any other language can ever have. But these feelings should never be more than sentimental, as in every other than sentimentally all ties that bound him to the land of his birth were severed when he took the oath of allegiance to this, the country of his adoption. Here all his future hopes should be centered, to American Institutions only should be and give adhesion. To sum all up in five words—HE SHOULD BE AN AMERICAN.

Judged by this standard would a man be considered a good citizen who assisted in bringing foreign institutions into this country to work in opposition to native institutions? Would he not be considered as engaged in an attempt to encourage the retention of foreign relationship, rather than to advance Americanization? We believe that all reasonable men will agree with us in this contention, that being so, we must conclude that the American citizen, whether native born or naturalized, who petitions a foreign power to grant Charters to work Masonic Lodges in America instead of being 100 per cent American, will have to have the percentage reduced to infinitesimal proportions.

PROVINCIAL GRAND MASTERS.

In an organization such as the I. M. F. is getting to be, the care of the lodges in the American branch of the Federation, reaching as they do from coast to coast, from Canada to the Gulf of Mexico, makes it increasingly necessary that more of the burden of government devolve on the Provincial Grand Lodges, and that the Provincial Grand Masters be given due credit for their work, unselfishly performed, often at considerable personal inconvenience, their only reward, the approbation of the BB. and the consciousness of duty faithfully performed. We intend to publish short biographical sketches of the BB. filling these offices, with portraits, commencing with the Pacific Coast States and going East. Starting in this issue with the Provincial Grand Master for California.

AM I MY BROTHER'S KEEPER?

"And the Lord said unto Cain, Where is Abel, thy Brother? And he said I know not; Am I my brother's keeper?"

When it is asked of us how our brother fares. Shall our reply be that of Cain or shall we consider it our duty to know how our brother fares? When we miss a face from the gathering at the lodge, shall we refrain from notice or enquiry into the cause of the brothers absence, or shall we seek to learn the cause? It may be he is sick, in mind or body and the sympathetic word will cheer him up. It may be that he needs material assistance as well, for that the Almoners fund provides, Yea verily BB. we should be our brother's keeper to this extent at least that when a brother be absent from the Lodge for at least two successive meetings. He should be visited and the cause of his absence learned. Let him know that we want him to lodge, that his presence is appreciated and his absence felt by his brethren; if he is depressed, cheer him with a kindly and sympathetic word, and if more material aid be required, see that it is rendered. Let him know that he is not considered only in the light of a dues paying member, that we are not associated for the sole purpose of conferring degrees and holding meetings, but rather that in the words of our immortal brother, Robert Burns, "We hold our being on the terms each aid the other," we will avoid the reproach of having non-affiliates on our records, and the aided, and the aiders will have a higher conception of the mission of Masonry.

RECIPROCITY.

In the past the A. M. F. has consistently adhered to the principle of "Universality," its lodges have been open and a welcome extended to all BB. who sought admission, regardless of the country or jurisdiction they failed from, and gladly would we continue to act in this as we have done, only requiring that

the visiting brother prove himself a Mason. But a continual turning of the other cheek has become monotonous, and we can no longer endure the lies and slanders that have been heaped individually and collectively on our BB. and organization by the Edinburgh Grand Lodge of Scotland through its Secretary David Reid. Therefore, a decree of non-intercourse has been issued against that body, and until it disavows the action of its Secretary, no intercourse will be held with it, nor will we consider it a regular member of the great Masonic family.

COMMUNICATED.

LOVE.

Come unto me, all ye that labor and are heavy laden, and I will give you rest.

Come unto me all ye who are unhappy, and I will make you glad, no matter what darkens your horizon or troubles your life.

Come to me, and I will help you solve your problems. I will give you peace and harmony.

Come unto me all ye that are wandering in darkness and I will put new spirit in your and a new lamp in your path. I will flood your soul's light that never was on land or sea.

Come unto me all ye that worry and fear and I will give you a prescription which will heal you. I will show you that it is ignorance of your locked power that makes you worry, a coward or a weakling that all who come have nothing to fear or worry about.

Come unto me all ye who are disappointed in life, whose ambitions have been thwarted, whose Ideals have become blurred, whose vision have faded out and I will revive them, bring them back to the brightness and promise of

your palmier days; I will show you how to use your divine power so that you may still make good.

Come unto me ye who have yielded to temptation, who have made previous mistakes, and when punished by society for your wrong-doing, and I will wipe out your offenses and renew your souls. I will put a new heart in you, give courage and strength to make a new start in the right road.

Come unto me all ye who are homeless, moneyless, friendless, alone in the world, and I will fill your heart with light and cheer and love; I will heal every wound.

Satisfy every need, for I am the source of all powers, of all happiness, of all riches—

I am Masonic Love.

This was written by Bro. Walter Montz, of Toledo, Ohio.

WOULD COME TO WHERE HE WAS.

"Now," said the officer, instructing the green recruits. "Suppose you, Jones, were out on guard duty and an entire German company should come up to where you were. What would you do?"

"Sir," answered Jones, without hesitation, "they never would come up to where I was. Maybe, though, they might come up to where I had been."—American Legion Weekly.

BAN ON BIG LODGES.

According to the Masonic Standard the Grand Lodge of Nebraska at the recent annual communication endorsed a resolution to the effect that no Lodge in the state shall have no more than 400 members. ePtitions may only be received as vacancies occur under the number prescribed. The object is to encourage the formation of new Lodges.



Born in the City of Palermo, in the State of Sicily, Italy, on the 25th of March, 1864, of parents who devoted their lives for the Liberty of their country, my father having fought for the freedom of Italy under General Giuseppe Garibaldi (a good Mason).

I was brought to the United States when a child, attended school in New York City. From there the family came to California where at the age of 12 I went to work and for twenty-five years was in business with my father in San Jose. By hard work and saving I bought an orchard, and at the death of my father I went to take care of the same; in 1898, when war was declared with Spain, I left the ranch and joined my Company of National Guard which I had belonged for many years, and served during the war with the 8th California Regiment as Corporal. When honorably discharged I went farming again.

About eight years ago I sold out my orchard and bought my present home near San Jose. In 1915, at the time of the Mexican trouble, I again volunteered to defend by country and joined the 5th California Regiment, but on account of my age of 53 years, I only served a few months and was honorably discharged from the U. S. army.

And now thanks to God I am enjoying my home, flowers, and a small orchard and devoting my time for the good and uplifting of our beloved Order, the International Masonic Federation.

MITCHELL ZARCON, 33 deg.

P. G. M. of Cal.

A square deal always pays in your circle of acquaintances.

While you extol the little red school-house, do not forget the little red-headed school teacher.

WITH OUR EXCHANGES.

PHYSICAL QUALIFICATIONS.

By Bobbie Toole.

I.

"Mother!" excitedly shouted the Grand Master of a state of Masons to his good wife, "here's a telegram from that boy of ours—and he's coming home!"

And "mother" came out to read the message in his nervous hands. Her "Jimmie," from whom they had not heard since he landed in France with a company which, reports said, had gone through the hell of Chateau Thierry—he was still alive, and coming home! Why, he would be home on the very next day! They must get ready to receive him!

"Oh, and look here," the Grand Master exclaimed, pointing to the signature.

II.

The next day, the happy mother and father met Lieutenant Jimmie at the train. But the mother's joy was checked with unutterable sadness when in embracing her soldier boy she noted—an empty sleeve.

"You—have—lost—?" She lifted her questioning face to his.

Jimmie smiled into the dimming eyes and patted the gray hairs.

"Not lost, honey mum," he said, "I gave it."

Then he caught the eye of James Senior speaking that language which only men speak to each other. Slowly the Grand Master of the Masons raised his hand and caught in its clasp the left hand of Lieutenant Jimmie. He spoke slowly:

"You're a man—a real man—every inch of you, Jim!"

Jimmie smiled, then turned quickly to his mother.

"Say, mum, I've got a bet on, and you're the very feller to settle it." Ho blithely caught his mother's arm, wheeled her around, and started up the street, the while he breezily went on:

"'Smost important matter, too! I'm betting that even you can't make doughnuts like the Salvation Army!"

He stuck to the chatter so persistently that before reaching home mother was smiling broadly, and recklessly betting that there was not a woman in the Salvation Army who could hold a candle to her in making doughnuts.

And, that very evening, she proved that she was right.

III.

The three sat in the glow of the hearth fire, a mutual-admiration club, and caught up on news all around. Jimmie had gone out into No Man's Land with two perfectly good arms one early morning and had come back ten minutes later with only one good arm—and a Colonel.

"But, honest, dad," he protested, "I didn't really mind it. You see, if a fellow gets hurt in a general scrimmage in which you can't see the guy which did it, it's tough luck; but when you know the fellows you're going to scrap, and you wade in and have it out with them, there is some satisfaction in knowing that it was for your pal that you got hurt and that you got away with the stunt."

And again the Grand Master of the Masons clasped the hand of Lieutenant Jimmie and vowed he was a man—every inch of him. His boy—his Jimmie—had given an arm for a friend. That was fraternalism.

"That reminds me," said the young man. "I want to join the Masons. Since I've gone away they have honored you by making you the high mogul of the order in this state. Oh, them boys know a good fellow when they see one!

And you're just as good as the most enthusiastic of them think you are, too, dad! I sure now want to be one of em!"

IV.

The Grand Master of the Masons suddenly became serious. He looked at the empty sleeve of his boy. He arose, put his hands in his pockets, and walked slowly around the room, his head bowed in deep thought. He stopped before his own picture, hung on the wall, and noted the trappings he wore when it was taken. He was in the full uniform of a Knight Templar. There was pride in his face. He turned to another picture on the wall. It was a youthful replica of himself—Jimmie, in his graduation clothes. Then there recurred to him that thought which the two pictures had often produced. It was of the day when Jimmie would have his picture taken, not in that loud college suit, but in the proud uniform worn by the father.

He knew the law, this Grand Master of the Masons, and that is probably why, when he again slowly looked at the empty sleeve of a man, he muttered to himself:

"Well, I'll—be—damned!"

—"The Kablegram."

(Note: This Grand Master may have known the particular perversion of Masonic Law practiced by his own Lodge, but certainly was ignorant of the true Masonic law. That a good man and true who had fought and suffered for his country, should on account of an empty sleeve be denied Masonic membership. When the slacker with an empty head should be qualified, should be a disgrace even to Local Masonry, which is so dense as to be almost immune from disgrace or ridicule.)

THE BLACKSMITH AND SOLOMON.

The following legend is taken from Rabinnical sources, and it may be of interest to a large number of fraters who have recently been inducted into the mysteries of Freemasonry:

"It came to pass, when Solomon, the son of David, had finished the Temple of Jerusalem, that he prepared a feast for his chief craftsmen and artificers, and spread the table with the fatness of the land, and the wine and oil thereof. And the seat of the king was at the head of the table on a raised dias, and the two famous pillars of bronze, with their beautiful capitals of lilies, pomegranites, and delicate network, stood one on his right hand and the other on his left, and the lintel thereof was a canopy over the head of the king.

"And Solomon had also prepared a seat of honor and set it on his right hand, ready for that craftsman who might be pronounced most worthy among all who wrought in building the house of the Lord. And when all was ready he called unto him his chief architects and master overseers, and the head artificers who were cunning workers in gold and silver, in bronze and ivory, and in wood and stone; yea, all who labored in building the Temple of the Most High, and he said unto them: 'Sit ye down at my table and partake of the feast which I have prepared. Stretch forth thy hands, eat, drink and be merry. The skilled artificer is worthy of honor. Is not the laborer worthy of his hire? Muzzle not the ox that treadeth out the corn upon the threshing floor.'

"And when Solomon and his guests were seated there came one who knocked loudly upon the door, and, having entered, forcibly advanced even to the festal board. And the king waxed wroth, and said, 'What manner of man art thou?

Why comest thou rude and unseemly and unbidden to our feast, where none were invited, save the chief workers of the Temple?'

"And the man answered and said: 'Please you, I come rudely because the servants at the portal barred my entrance, and obliged me to force my way; but I come not unbidden. Was it not proclaimed this day that the chief workmen of the Temple dine with the king? Therefore am I come.'

"And when the man had thus spoken, the guests talked with one another; and he who carved the cherubim spake aloud and said: 'This fellow is no sculptor. I know him not.' And he who inlaid the roof with pure gold said: 'Neither is he one of those who worked in refined metals.' And he who wrought in raising the walls said: 'He belongs not with those who are cutters of stone.' And one who labored in shaping the timbers of the roof said: 'We who are cunning in cedar wood and know the mystery of joining strange timbers together, know him not. He is not of us.'

"Then," said King Solomon, "How sayest thou now? Wherefore should I not have thee plucked by the beard, scourged with a scourge, and stoned with stones, even unto death?"

"But the man was no wise daunted, and taking a cup of wine from the table, raised it on high and spake aloud, saying, 'O King, live forever!' He then drank until the cup was emptied. He now turned to the guests who had rebuked him, and said unto the chief of the carvers in stone: 'Who made the instruments with which you carve?' And he answered, 'The blacksmith.' And to the chief of the workers in wood he said: 'Who made the tools with which you felled the cedars of Lebanon and shaped them into pillars and roof for the Temple?' And he also answered, 'The black-

smith.' Then he spake unto the artificers in gold and ivory and precious stones, saying: 'Who fashioned the instruments with which you made beautiful ornaments for my Lord the King?' And they, too, made answer the same, 'The blacksmith.'

"Then, said the man to Solomon: 'Behold, O King, I am he whom men deride when they call me blacksmith; but when they would honor me they call me 'Son of the Forge.' These craftsmen say truly I am not one of them. I am their superior. Without my labor first, their labor could not be. The great Tubal Cain, whom all men honor, taught those who in turn taught me my handicraft, and the mighty Vulcan, who wrought in fire and sweat as I do, it was not deemed unmeet should have the Queen of Beauty to wife.'

" 'Son of the Forge,' said King Solomon, 'I too honor thee, thou worthy successor of the great master, Tubal Cain. Take thou this seat at my right hand prepared for the most worthy. It is thy due.'"

"FOREWARNED IS FOREARMED"

The question of admission into the order of Freemasonry is becoming more serious with every meeting of a Blue Lodge.

Some recent occurrences in different parts of the country—and in St. Louis no less than elsewhere—have given rise to inquiry as to whether the object of some who have recently knocked at the doors of Freemasonry has not been different than that as expressed by the applicant.

Criticism is not a pleasant task, nor is it wholly welcome to those who may be criticized; but the true Freemason would be lacking in loyalty to the order of which he is a member if he failed to draw attention—and frequently—to the conditions which are and which have been developing for some time past.

There are those who fear that some drastic steps will yet be necessary to correct the situation that already exists, and which they insist is becoming worse with each succeeding period within which an applicant may obtain all the necessary degrees. Further than that, expressions of a desire by candidates—and even urgings by men already members—that the petitioners go into the higher bodies are now often heard before the first degrees of the Blue Lodge have been conferred.

The situation savors too much of a rush to get the right to wear some specific insignia or button, rather than a desire to become what it has always been thought and hoped was the intention of each and every candidate—to become a better man, more worthy to associate with his fellows, more ready to extend the helping hand to those who may need it.

Putting it plainly and bluntly: An ounce of caution is better than a pound of cure, and the safest and best way to protect the Ancient and Accepted Order of Freemasons is not to wait until a housecleaning is necessary, but to obviate the necessity of a housecleaning by precautionary measures taken at the beginning.

The time to protect Freemasonry is now—not at some distant date in the future. The time to disarm our enemies is now—not after we have placed all the weapons they may need in their hands.—Missouri Freemason.

A LEAGUE OF MASONS.

In this world, well organized and of great help to themselves, are such bodies as:

The Amalgamated Society of Engineers.
The British Medical Association.
The Manchester Unity of Oddfellows.
The Independent Oddfellows.
and now comes the League of Nations.

a sickly infant, maybe, but nevertheless some physician of nations may be able to preserve its fluttering life and make of it a sturdy youth. When may we expect a League of Masons? Is the idea too large, or are our governing Grand Masters too temporarily in power to consummate the idea. Better to elect a Grand Master of each Constitution for "the term of the negotiations," so that a combined conference of leaders may be held in London, or Berne, or New York, or Paris, and a "United Grand Council of Freemasons of the World" be inaugurated, with a resident Grand President and staff of office workers re-electable every five years. We understand that the Australasian Masonic Conferences are likely to be resumed when Queensland is in possession of a United Grand Lodge. Could not the suggestion for such a World Federation of Freemasons emanate from the first of such conferences? What a mighty work there is for such a Grand Council of the World to accomplish!—Australian "Keystone."

A WORD OF CAUTION.

How many Masons deem it their duty to whisper a word of caution in a brother's ear?

And yet this is one of the most sacred obligations of a Mason.

To warn a brother of approaching danger, whether physical or moral, is the solemn duty of every true disciple of the square and compasses.

It is not often that we are able to caution against a physical danger, because such perils can hardly be foreseen. But we may very frequently prevent a brother from entering a career of dissipation and crime.

It is not often that a man becomes suddenly vicious or criminal. The process is usually a slow one. A little lapse here, an act of dubious propriety, a tend-

ency toward evil ways, these small beginnings may easily be discerned by the observing friend and brother.

And then and there the Masonic obligation should make itself felt. A word of caution tenderly spoken, a brotherly admonition, a friendly warning, might recall the erring one to his duty to himself, his family and his God.

Brethren, it is nobler to save than to destroy, to help than to condemn, to uplift than to cast down.

A word of caution spoken in time may save an immortal soul!—"Masonic Tidings."

THE CRAFT IN IRELAND.

A correspondent of The Freemason, London, England, speaking of a recent visit to Dublin, Ireland, says he attended five meetings of the Craft, Royal Arch and Mark, and was particularly struck with the good and earnest work of the various degrees. It cannot be said that what some of our Brethren erroneously call the "Fourth" Degree is the most important over there. Many of their meetings commence at 7:45 p. m. Dinners are dispensed with, and only light refreshments served except on Installation meetings and special occasions. During my visit I was elected an honorary member of the Grand Master's Chapter and was fortunate in being introduced by Lord Muskerry, Grand King of Royal Arch Masons in Ireland, and the keen interest he takes in the work is a great incentive to Freemasonry. He occupied the chair at four of the meetings I was the chair at four of the meetings I was privileged to attend, and his masterly rendering of the various ceremonies showed his devotion to the ritual.

I would strongly advise all Masons who are interested in the various workings to pay a visit to the Irish meetings. I can promise they will be well and heartily

received, and come home feeling that their Masonic education has been very considerably extended.

There are fifty-two Craft Lodges and thirty-two Arch Chapters meeting in Dublin, besides other degrees, and all of them at the Masonic hall under one roof. The various Temples, particularly those of the Royal Arch and Prince Chapters, have an impressive solemnity which adds greatly to the dignity of the ceremonies."

Home Rule and Freemasonry.

Under the above heading the following note was included in "A Londoner's Dairy," published in the "Evening Standard" a few days ago:

It is an interesting fact that under the Act of William IV, which created the R. I. C. recruits have to take an oath that they do not belong to any political or secret society whatsoever, "unless," in the words of their oath, "to the Society of Freemasons." The members of the Irish Republican Brotherhood have to swear not to belong to "any other oath-bound society," and that excludes Freemasons from that revolutionary fraternity. On the other hand, the present Home Rule Bill expressly excludes the Freemason's oath from unlawfulness.

Our readers will be interested in the clause of the Government of Ireland Bill now before Parliament, headed "Special Provisions as to Freemasons," which is thus referred to:

62. (1) It is hereby declared that existing enactments relative to unlawful oaths and unlawful assemblies in Ireland do not apply to the meetings or proceedings of the Grand Lodge of Free and Accepted Masons of Ireland, or of any Lodge or society recognized by that Grand Lodge.

(2) Neither the Parliament or Southern Ireland, nor the Parliament of Northern Ireland shall have power to abrogate or affect prejudicially any priv-

ilege or exemption of the Grand Lodge of Freemasons in Ireland, or any Lodge or society recognized by that Grand Lodge which is enjoyed either by law or custom at the time of the passing of this Act, and any law made in contravention of this shall, so far as it is in contravention of this provision, be void.

We may recall that just four years ago there were set out in The Freemason (Vol. LVI, pp. 260, 269, 349 and 634) the full circumstances of the attempt made in the session of 1916 to deprive the Irish police for all time of the right to become Freemasons if so inclined, a right they had specially enjoyed by statute from the creation of the force in 1836.J—The London Freemason.

WOMEN AND FREMASONRY—A NOBLE TRIBUTE.

In London, England, at the present time it is said, there are three Grand Lodges of bodies claiming to be Masonic which admits women and men on equal terms. It is unnecessary to characterize these in detail, save to say, that the largest of the three is connected indirectly with the Theosophical movement, that one is a secession from this body, and the third a secesison from the second.

There are today in England two Theosophical bodies both claiming descent from the founders of the modern movement, Madame Blavatsky. One of these bodies, so far from being in sympathy with the admission of women into Masonry is strongly oposed to it, as Mrs. Tingley, the leader, in the following communication has shown:

"I cannot understand how any true woman would wish to intrude into an Order held to be exclusively for men. There are lines of work which I hold are exclusively in the province of men, just as there are lines of work which are exclusively in the province of women.

I hold that woman can only yield her full share of influence in the world from a knowledge gained by using and fulfilling her opportunities as a woman, and in her own sphere. I consider that she steps away from her true position and greatly lessens her influence by seeking to invade the sphere of man.

"Why should woman be disturbed that men have an organization which is exclusively for men? As I understand Masonry, it seems to inculcate all the virtues—honour, rectitude, chastity, etc.—for this much has often been publicly stated by Masons; and, speaking generally, I have no hesitation in saying that, from my experience, the majority of them—to a degree at least—try to exemplify these virtues in their lives. There may be some who fall far short of the Masonic ideals—in our present disturbed civilization it can hardly be expected otherwise—but that cannot be laid at the door of Masonry, but of human frailty as a result of man's failing to grasp their higher opportunities in life.

"Many a woman has known of the uplifting and refining power, tending towards self-restraint and nobility and virtue, which Masonry has exercised in the life of brother, husband, or son; and without in any way encroaching on Masonry or seeking to pry into its secrets, every true woman, in the light of the knowledge that is publicly given out by Masons themselves of Masonic principles, can, if she will, help brother, husband, son, or friend to be true to these principles, and be a true Mason.

"What is needed today by both men and women is a greater respect, first for themselves, in their true natures as man and woman, and following that, a greater respect each for the other—of women for men and of men for women. Such respect implies no invasion of one another's sphere, but the very contrary,

and in fact only suffer terribly from such invasion. There is a common ground on which men and women can meet, which is pre-eminently in the home. It is also in the world of art, music, literature, education, and all the highest ideals of social, civic, and national life."

ADOPTIVE RITE. ADDRESS

Delivered by P. Raden at the first meeting of interested ladies and subsequent first opening of lodge of the Adoptive Rite at Seattle, February 4th, 1921.

Ladies:—We meet and welcome you here for a double purpose. First that we may inform you as to your true relationship to the Masonic fraternity, and thus remove any prejudice that you may have entertained against us. Second, to confer upon you the beautiful, instructive and useful degrees of the order of the Adoptive Rite with the Eastern Star, as practiced in the Scottish Rite in most countries of the world.

Everyone present knows that Freemasons set a great value upon their mysteries. They put themselves to much trouble and expense to attend their lodges, and they prove by their words and actions that Masonry is implanted in their affections. It must be plain enough to every wife and daughter and sister of a Mason that there is something in Masonry, known only to the brethren, which is very delightful and precious to them. This oftentimes provokes the question—Of what use is Masonry to the ladies? As it separated man and wife to some extent, by giving the man certain secrets and duties which the wife cannot share, ladies sometimes take umbrage against Masonry, and even become its enemies, and oppose it violently as something contrary to the laws of God and man. A

little knowledge, however, of the real nature and purposes of Masonry will remove all this, if there is any of it existing in the mind of any lady present.

Masons love and cherish their society above all others, because it is designed to, and does, make them better wiser and happier men. Wiser, for it imparts knowledge to them that is weighty, solemn and important; Knowledge that has been handed down to them from age to age for nearly three thousand years. Happier, for it makes them acquainted with and puts them in social connection with the purest and the best men not only in every section of the country, but immediately puts a man in touch with other men throughout the world. Is it any wonder then, ladies, that Masons love Masonry?

If a Mason is assailed in character, every other Mason is, or should be, prompt to defend him, if innocent. If he is attacked in person, he finds defenders. If he is distressed for means, poor and in want, having been reduced by misfortune, his brethren share their abundance with him. If, traveling in a foreign land, and falls sick or gets into distress, though all around him may be strangers, the Masons are no strangers to him. They are brothers and will be as kind to him as though they had known him all his life. If he dies the fraternity will bear his body to its last resting place and drop an honest tear to his memory.

But now it is necessary that we should show you why, ladies too, should love Masonry, and should be, as many of them are, its warmest friends and defenders. I will answer the question that is often asked—Of what use is Masonry to the female sex?

Ladies, you are connected with Masonry by ties far more intimate and tender than you are aware of, or than I can even inform you of. The widow and

orphan daughter of a Master Mason takes the place of the husband and father in the affections and good deeds of the Lodge. If their character is unjustly assailed, the brethren are in duty bound to defend them. If, traveling at a distance from home they find themselves sick and in want, among strangers, they have but to make themselves known as the widow and the orphan daughter of a worthy Master Mason, and lo, the hand of relief is stretched out toward them! They are no longer strangers, but friends, dear friends, and thus they are constrained to bless our society, whose kind deeds are not confined to the narrow limits of Home.

Ladies, I draw no fancy sketch; I speak of what has happened, of what is happening every day. The widow has been provided with a home, her children educated and reared up to honorable stations, her own heart cheered and comforted by the blessed influence of Masonry.

These, then, ladies, are some of the reasons why we think you should be the most devoted friends that Masonry possesses. To you are given all the advantages of the society, its shield of protection, its hand of relief, and its voice of sympathy; while we do not require of you any of the labor or expense of sustaining it. The only Masonic privilege denied to you is that of visiting the lodge of Master Masons or their other degrees, and I assure you that this would be of no advantage to you, even if it were possible to grant it, but it would awaken the voice of scandal against you from a censorious world, and thus produce far more pain to your kind and amicable hearts than it could possibly afford you pleasure. Females cannot be made Masons. This is a rule that has been handed down with the other rules of Masonry for thousands of years. Each Mason present pledged himself before he

was admitted into the lodge that he would never allow any of the ancient rules of Masonry to be changed, and this is one of them. Therefore we cannot invite you to visit our lodges. But, as I have said, we can and do and will share with you in all the solid privileges and benefits of Masonry, and thus practically unite you with us in this great, this glorious, this heavenly work of doing good.

The only objection that can be advanced against what I have said is this: How is a lady, traveling among strangers, and finding herself in want of friends, to make herself known as the wife, widow, sister or daughter of a Master Mason? Unless she has something more than her mere word to offer those to whom she applies will be slow to believe her statements. The country is full of imposters, women as well as men. Almost every charitable person has been imposed upon, not once only, but many times. The lady, therefore, who has the relationship to Masonry that you possess needs in such a case some particular means of recognition; some means of making herself known to Master Masons, which no other person can understand; some method perfect, modest, and proper, easily practiced and easily understood. Is there anything of this sort? I imagine you asking me. Are there any means, long tried and proved which a lady can learn, and by due practice remember, so that, if suddenly called upon, she can put it into use with confidence that it will prove effectual? I answer that there is just such a method, and one principal object of this meeting is to teach you that method; or at least lay the foundation for future meetings at which the proper manner and method will be taught you. The Order I am speaking about is the order of the Adoptive Rite, with the Eastern Star. It has signs which are for a lady's use and are easily learned and remembered. The pass-words which the

Masons use in answer to the signs are equally so. The other means of recognition, by the aid of the Signet and signs are all easily remembered and the whole system is available for practical use at all times when required.

But before I can communicate to you the secrets of any of the degrees of the Adoptive Rite, whereby you can make yourselves known to Masons, it is necessary that each of you should make a solemn pledge of honor that those secrets shall be kept inviolably in your possession. For any one of you to go out and expose to others what we so secretly tell you here would not only be fatal to your own character for truth, but would destroy all the advantages of the Order itself. Its great value consists in its being kept in the hands of the proper persons. I am happy to inform you that, although many thousands of ladies have received it, and they, scattered through every section of the country, no instance is on record of any lady having dishonestly exposed it. Nor, in deed, do we fear that such a misfortune can ever occur. A lady who makes us a pledge of honor, such as I require of you, pledges her very soul; the honor of a woman is more to her than life itself. Those of you, therefore, who give us such security, may safely be trusted with our most cherished secrets.

It is not an unusual thing to raise several Master Masons in a night, but it takes eighteen years to raise an Eastern Star.—Masonic Voice-Review.

PROBLEMS OF NON-AFFILIATES.

In almost every part of the country the unaffiliated Mason presents a problem which confronts the officers of lodges, and what to do with him is an ever-recurring question. In the olden days some attempts were made

to impose a tax upon those non-affiliated, but its collection was found impracticable. Others decided that an unaffiliated brother had forfeited all Masonic rights and benefits, deeming him unworthy of charity and not entitled to join any any Masonic procession or to Masonic burial. Still, the problem of the unaffiliates was not solved.

But, the causes operating to produce non-affiliated Masons should be sought out and where possible a remedy applied. Some, no doubt, seek admission into the lodge from a morbid and idle curiosity to know the secrets of the fraternity, and when once gratified feel no further interest in the institution. Others, perhaps, apply solely on selfish principles, thinking it may aid them in the attainment of business, social or political aims. Others are about to travel, and it occurs to them that Masonry will be a convenient passport or introduction among strangers. There are others who get peeved and take their dimits simply because they have not succeeded in getting into office. Of all such it would have been as well for them and far better for the lodge, if instead of being white-balled into the lodge, they had been black-balled out of it.

There are other classes, however, actuated by better and more worthy motives, that ultimately lose all interest in Masonry, take their dimits and withdraw from its support. Having conceived a favorable opinion of the institution, they perhaps unfortunately get into a lodge that has an incompetent Master, and other inefficient officers in line, or into a lodge which is found to be run by bosses or cliques, or where there is no fraternal warmth or interest. These are likely to conclude that Masonry is not what they expected and they are disappointed, become lukewarm and eventually withdraw.

Then, to remedy at least some of the evils none but competent officers should

be elected, and the lodge meetings should be made not only interesting but instructive. The principles and purposes of Masonry should be fully imparted to them and impressed upon them and an air of cordiality should prevail in the lodge and among the members thereof wherever congregated. If every Mason would do his whole duty to the lodge and to his brethren there would be less dimitting and less cause for dimitting and the non-affiliates would become comparatively few.

LEXICON.

Five-Pointed Star.—The pentagon of Pythagoras is much used as a Masonic symbol as representing the five points of fellowship. Among the Latin Masons it is much used with the letter "G" within it instead of the compass and square.

Findel.—A German Masonic writer of considerable note, and to his writings on Masonry on the Continent of Europe, he can be quoted with a fair amount of certainty as he seems to have access to documents not generally available. On the Masonry of the Anglo-Saxon countries, where his sources of information were not so trustworthy, he cannot be taken as an authority. He was an open and bitter opponent of the high degrees, especially of the Charleston Rite, whose fraudulent claims to antiquity and the patronage of Frederick of Prussia he unmercifully exposed.

Fixed Lights.—The fixed lights of the Lodge are placed in the East; South and West. The North is Masonically a place of Darkness and Unlighted.

Flaming Sword.—In some Rites the Tilers sword is of a spiral or twisted shape, and said to symbolize the flaming sword of the Angel guarding Paradise. Another instance of attaching a

fanciful meaning when the plain and apparent meaning was so evident.

Floats.—The timber felled on Lebanon was said to have brought on floats to Joppa for transportation to Jerusalem to be used in the building of the Temple. Referred to in the Mark Degree.

LODGE DIRECTORY.

Mecca Temple, A. A. O. N. M. S. of San Francisco, Calif., meets first Friday each month at 8 p. m., in the California Hall, San Francisco, Calif. A. L. Fetherolf, EMIR.

San Francisco Encampment No. 27 Early Grand High Knight Templars, meets the third Friday each month at 8 p. m. in the California Hall, San Francisco, Calif. H. Methmann, Eminent Commander.

Lodge Monte Moriah, No. 112, New York City, N. Y., meets first and second Monday of each month at 8 p. m. at Central Opera, 205 E. 67th Street. S. Abrevaya, R. W. M.; E. Crespi, Secretary, 332 Lott Ave., Brooklyn, N. Y.

Alpha "O" Pittsburgh, Pa., Branch, meets first and third Thursdays of each month at 8:00 p. m. at 607 Webster Ave., McGreagh Bldg., Frank Serra, R. W. M.; Vincenzo Capalbo, Secretary, No. 4 Acorn St. Hazel Sta., Pittsburgh, Pa.

Lodge Kilwinning No. 38, Portland, Ore., meets every Tuesday at 8 p. m., Pacific States hall, Alder St., between Tenth and Eleventh Sts. H. L. Kelley, R. W. M.; Ralph G. Bodley, 680 Flanders St., Apt. 4, Secretary.

Lodge Alpha King Solomon U. D. St. Louis, Mo., meets first and third Saturdays of each month at 816 Olive street, Odd Fellows' hall, No. 2, at 8:00 P. M.; M. A. Wilson, R. W. M., 4576 Laclede Ave.; Ettore J. Giancola, Secretary, 2604 Dickson St., St. Louis, Mo.

Alpha Litberty U. D., Racine, Wis., meets at Moose Temple, College Avenue and 6th street, on the second and fourth Wednesdays of each month at 8:00 p. m. R. W. M. August Grapentin; Secretary Harold J. Murphy, 1933 Grange Avenue, Racine, Wisconsin.

Alpine Lodge No. 1, C. B., A. F. & A. M., Scottish Rite in the A. M. F., meets first and third Friday evenings, 8:00 p. m., at their hall, 1824 Central avenue, Los Angeles, Cal. All BB. of the A. M. F. are cordially invited. L. P. Lea, Sec., 1824 Central avenue.

Lodge King Solomon No. 1, C. B., Washington, D. C., meets first Monday each month at 8:00 p. m. in Temple Hall, 1717 Pennsylvania Ave., N. W., Washington, D. C. Charles M. Carter, R. W. M., 1114 First St., N. W.; Eligh Smoot, Secretary, 2426 F St., N. W.

Provincial Grand Lodge (Symbolic), C. B. in the A. M. F., East of Washington, D. C. Henry C. Scott, Provincial Grand Master and President-General of Colored Branch, 521 21st St., N. W., Washington, D. C. Newport F. Henry, Provincial Grand Secretary and Secretary-General, 206 "P" St., N. W., BB. Washington, D. C. Other Office-Bearers BB. Thomas H. Harper, B. R. Snyder, Alex Dabney, Dan Williams, Mingo Saunders.

LODGE DIRECTORY.

Lodge G. Garibaldi, No. 6, Salt Lake City, Utah, meets second and fourth Wednesday of each month at 8:00 p. m., Scottish Rite Masonic Temple, 161 South Second East street. R. W. M.

Dan J. Blyth, 54 West Broadway, Sec-
Wm. C. Mason, 161 South Second East

Lodge Golden Thistle, No. 12, A. & A. S. R. F. M., A. M. F., meets second and fourth Thursday each month at 8 p. m., in the California hall, San Francisco, Calif. A. L. Fetherolf, R. W. M.

Lodge Heather Bell, No. 12, Scottish Rite of Adoption, Salt Lake City, Utah, meets each Monday in Scottish Rite Masonic Temple, 161 South Second East; Marie Evans, Worshipful Mistress; Georgia Chinn, Secretary, 442 Edith Ave., Salt Lake City, Utah.

Lodge Golden Star No. 15, San Francisco, Cal., meets first and third Wednesday of each month in California House (German House), Polk street, between Turk and Eddy streets. Harry Fieldhouse, R. W. M., 91 Elgin Park; Ed. A. Rower, Secretary, 144 Joice street.

Ionic Lodge No. 15, A. F. A. M., meets second and fourth Saturdays in each month at 595 Courtlandt avenue, New York City, N. Y.

Blue Ridge Lodge No. 16, A. F. & A. M. C. B. meets on the fourth Wednesday of each month at 88 Belville Ave., Newark, N. J. I. L. Evans, Secretary, 24 Spruce St., Passaic, N. J.

Lodge St. John No. 21, Los Angeles, Cal. Meets every Wednesday, 8:00 p. m., Flower Auditorium, 1720 So. Flower St.

R. W. M., A. W. Alley, 220 W. 59th St.; Secretary H. P. Fisher, 324½ South Hill Street.

Golden Gate Council of Kadosh, No. 28, of San Francisco, Calif., meets second and fourth Friday each month at 8 p. m., in the California Hall, San Francisco, Calif. Eli Gordon, Eminent Commander.

Lodge Caledonian No. 29, Tacoma, Wash., meets every Wednesday at 813½ Tacoma Ave., at 8 p. m.; A. Nelson, R. W. M., 2117 Wilkinson Street; Carl Berg, Secretary, 858 So. Prospect St., Tacoma, Wash.

Lodge Savoy No. 35, Chicago, Ill., meets 2nd and 4th Mondays at 8 p. m., at 1223 Milwaukee avenue, Chicago, Ill.; Secretary, Epifanio J. Castellano, 1452 Sedgewich street, Chicago, Ill.

Pacific Council of K. D. S. H. No. 3: Seattle, Wash., meets every first and third Saturdays of each month at Masonic Temple, 1923½ First avenue. Sojourning FF. welcome. W. S. Pulver, Eminent Commander, 1236 Taylor avenue; T. J. Engeistad, Chancellor, 607 Eleventh avenue, Seattle, Wash.

Lodge Trinity No. 44, Seattle, Wash., meets every Monday at 1923½ First avenue, at 8 p. m. W. S. Pulver, R. W. M., 1236 Taylor avenue; Paul Raden, Secretary, 2013 Second avenue.

Washington Council of Kadosh of E. G. National Scottish Rite No. 45, C. B. Washington, D. C., meets the second Wednesday of each month at the Temple No. 1111, 19th St., N. W.; Mingo Sanders, Eminent Commander. Thomas F. Harper, Chancellor, 208 H. Street, S. W.

LODGE DIRECTORY.

Lodge Kilbarnock No. 57, Astoria, Oregon, meets every second and fourth Wednesdays at 8 p. m., in the A. O. U. W. hall, 9th street; Walter Kallunki, R. W. M., 124 West Commercial street, H. M. Lornsen, Secretary, 1609 Irving Ave., Astoria, Oregon.

Lodge Harmony No. 60, meets first and third Tuesdays at 8:00 p. m. at Masonic Temple, Redmond, Wash. R. W. M., George B. Martin, Falls City, Wash.; Secretary Fred E. Wales, Kirkland, Wash.

Long Island Lodge No. 71, C. B. No. 2, in the A. M. F., meets third Saturday of each month at 8 p. m. in the G. U. O. of O. F. hall on Flanders Road, River Head, N. Y. C. H. Martin, R. W. M.

Lodge Fidelity No. 73, Rock Springs, Wyo., meets first Monday and third Thursday of each month, at 8:00 p. m. at Klondyck hall, Rock Springs. All B. of the A. M. F. are cordially invited. Secretary, C. M. Olson, box No. 3.

Viking Lodge No. 75, of Chicago, Ill., meets every Friday evening at 1223 Milwaukee avenue; R. W. M., Alexander Busch, 3129 Logan Boulevard; Secretary, Stanley Siniaraki, 4136 School st.

Lodge Ogden No. 81, Ogden, Utah, meet every Wednesday at 8 p. m. No. 363 24th street, Ogden, Utah. R. W. M., W. C. Sumner, 2018 Monroe Ave. Secretary G. A. Muller, 2644 Washington Ave.

Lodge Rising Star No. 84, Sacramento, California, meet second and fourth Mondays of each month at 8:00 p. m., at Red Men's Wigwam, Tenth street, between "I" and "J". L. J. Walker, R. W. M., 1927 "E" street; M. J. Gastman, secretary, 1511 "F" street.

Lodge Rizal No. 86, San Francisco, California, meets first and third Thursdays of each month at 8 p. m. in California House (German House), Polk street, between Turk and Eddy streets. E. Barrica, R. W. M., 1133 Grant avenue; Lucio Losada, Secretary, 841 Broadway, San Francisco, Cal.

Lodge Fidelity No. 87, meets fourth Sunday each month, at Eagles Hall, at 2:00 p. m., Benld, Illinois. Steve Vigna, R. W. M.; Louis Daniels, Secretary, Box 230, Benld, Ill.

Lodge Alpha-Passaic No. 89 meets first and third Wednesdays at 8:00 p. m., Masonic hall, 653 Harrison street, Passaic, N. J.; R. W. M., Hyman Kramer, 335 Harrison street; Secretary, Charles Z. Newman, 133 West 113th St., N. Y. City.

Lodge Irving No. 100, Chicago, Ill., meets first and third Thursday of each month at 8:00 p. m. at 1223 Milwaukee Ave. Secretary, John B. Verardi, 11588 So. State St.

Lodge Justice, No. 104, Chicago, Illinois, meets first and third Wednesdays at 7:30 p. m. at 2754 Madison street; Fritz T. Hess, Secretary, 855 N. Larimer avenue, Chicago, Ill.

Lodge Beehive, No. 117, Salt Lake City, Utah, meets first and third Wednesdays of each month at 8 p. m., Scottish Rite Masonic Temple, 161 South Second East; E. M. Andersen, R. W. M., 151 So. 7th West; Wm. C. Mason, Secretary, 161 So. 2nd East.

Lodge Kilwinning No. 118, Sacramento, California, meets first and third Mondays at 8:00 p. m. in Redmans Hall, corner of Tenth between "I" and "J" streets, Sacramento. N. Jorstad, Secretary, 911½ K St., Sacramento, Cal.

LODGE DIRECTORY.

Lodge Eureka No. 119, Oakland, California, meet second and fourth Saturdays of each month at 8 p. m. in Union Carpenter Hall, 761 12th street. Secretary, J. E. Jones, 1613 8th street, Oakland, California.

Lodge William McKinley, No. 121, Akron, Ohio, meets second and fourth Wednesdays, at 7:30 p. m., on third floor, 325 So. Main St.; C. E. Koons, R. W. M. 96 South College street. Clarence E. Clever, 70 West Portage street, Cuyahoga Falls, Ohio.

Lodge Patria No. 123, Toledo, Ohio, meets every first and third Thursdays of each month at 8:00 p. m. in Pythian Castle, corner Jefferson and Ontario streets. R. W. M. Maryan Iwanski, 532 E. Streicher street, Secretary Arthur F. Retzlaff, 243 Palmer St., Toledo, Ohio. All BB. of the A. M. F. are cordially invited.

White Eagle Lodge No. 127, New York City, meets second and fourth Thursdays at 8 p. m. at Grand Central Opera House, 67th street and 3rd avenue. R. W. M. Adam Schyllinski, 15 Park Row; Secretary, Walenty Bielecki, 411 E. 5th street.

Lodge Dante No. 131, Cleveland, Ohio, meets every Thursday at 7:30 p. m., Pythian Temple, 919 Huron, R. I.: R. W. M. Vincenzo Camilli, 8017 Detroit Ave.; Secretary, Pietro Spataro, 2626 E. 111th St., Cleveland, Ohio.

Lodge Hope No. 132, Bridgeport, Conn., meets first and third Saturdays at 8:00 p. m. at 1119 Broad St., R. W. M., S. Klimaszewski; Secretary, Zygmunt Krysiak, 235 Thompson St., Stratford, Conn.

Lodge Balboa, No. 137, San Diego, Cal., meets every Thursday at 7:30 p. m. at Liberty Hall, 9th and G streets. Louis C. Young, R. W. M., 811 Thirteenth street; Willis Alexander, Secretary, 616 B St., San Diego, Cal.

Lodge Kilwinning No. 138, Portland, Oregon, meets every Tuesday at 8:00 p. m., Pacific States Hall, Alder Street, between Tenth and Eleventh Sts. H. L. Kelley, R. W. M.; Ralph Bodley, Secretary, 608 Flanders St., Apts. No. 4, Portland, Oregon.

Lodge Bonnie Doon No. 138, A. A. S. R. (Symbolic), Vancouver, B. C., meets every first and third Monday of each month at 8:00 p. m., in O'Brien hall, corner Homer and Hastings streets, R. W. M., Tom Hughes; Secretary, Thomas Houston, 5217 Prince Albert St., Vancouver, B. C.

Lodge Atlas, No. 139 San Francisco, Cal., A. A. S. R. in the A. M. F. meets second and fourth Wednesdays of each month at 8 p. m., California building, (German House), Polk and Turk streets. A. Dukelius, R. W. M.; J. L. Dixon, Secretary, 1688 Seventh St., Oakland, Calif.

Lodge Kilwinning No. 140, Canton, Ohio, meets second and fourth Thursdays of each month at 7:30 p. m., at Red Men's hall, 134 Tuscarawas St., East; R. W. M., Clark Schwing; Secretary, Wm. O. Klein, 1610 17th St., S. W.

Lodge Deseret No. 152, Salt Lake City, Utah, meets second and fourth Tuesdays each month at 8:00 p. m., Scottish Rite Masonic Temple, 161 South Second East Street. R. W. M., J. D. Mortensen, 222 So. State St.; Secretary Axel Forsberg, 53 Upton Place, Salt Lake City, Utah.

THE UNIVERSAL FREEMASON

Volume XIII

April 1921

Number 10

OFFICIAL.

Harry Loutas of Lodge Kilwinning No. 118, Sacramento, Cal., has been expelled by his Lodge for gross un-Masonic conduct.

INSTALLED OFFICE-BEARERS.

The installed office bearers in Lodge Unity No. 17, Detroit, Mich., for the term are as follows: R. W. M., John W. Moore; W. M. D., Thomas W. Brown; W. M. S., S. R. Barr; W. S. W., Carl F. Ribolin; W. J. W., Frank Messer; Secretary, Fred G. West; Treasurer, Leon Zisman; Almoner, James Zucchet; Sr. Deacon, Charles Worden; Jr. Deacon, Mike Baddour; Sr. Steward, Sam Schuman; Inner Guard, Maurice Zisman; Tiler, A. V. Miller, and Lodge Deputy, A. O. Thomas.

The installed office bearers in Superior Council of Kadosh No. 52, Cleveland, O., for the year are as follows: Eminent Commander, John Vizzari; Marshal, R. Pabst; Captain General, E. E. Pucci; Central Captain, P. Maiorano; Orator, F. G. Beyer; Chancellor, F. Di Santi; Treasurer, V. Camilli; Usber, H. Nixon; Expert, A. Castanzo; Master of Ceremonies, John Pugliese; Captain of the Guard, H. Peterson; Tiler, A. Maiello; and Council Deputy, Joseph Spina.

The installed office bearers in Lodge Alpha Passaic No. 89, Clifton, N. J., for the term are as follows: R. W. M., Hy-

man Kramer; W. M. D., Adolph Newman; W. M. S., Herman Virag; W. S. W., S. Wisnew; W. J. W., Maurice Schoenwald; Secretary, Michael Ger; Treasurer, S. Slaff, No. 2; Orator, S. Slaff, No. 1; Chaplain, M. Nemirow; Almoner, I. Munkatsy; Marshal, M. Slavin; Sr. Deacon, S. Hornstein; Jr. Deacon, Louis Finkelstein; Sr. Steward, Felix Landi; Jr. Steward, A. Adams; Inner Guard, V. Ratner; Tiler, S. Schulman, and Lodge Deputy, Louis Goldberg.

The installed office bearers in Lodge Kilwinning No. 118, Sacramento, Cal., for the term are as follows: R. W. M., W. B. Lilly; W. M. D., D. A. Mathiason; W. M. S., D. R. Davies; W. S. W., R. H. Mumford; W. J. W., Alvin L. Heim; Secretary, N. Jorstad; Treasurer, John Sentencich; Chaplain, E. E. Fulton; Marshal, H. H. Tegan; Sr. Deacon, Carl Rassmussen; Jr. Deacon, Frank Queiralo; Inner Guard, Manuel Castro; and Tiler, John Petrino.

The installed office bearers in Lodge Lincoln No. 136, Akron, O., for the term are as follows: R. W. M., Michele Zampalli; W. M. D., G. Antonucci; W. M. S., F. Signorile; W. S. W., L. Giacomini; W. J. W., R. Pagano; Secretary, J. Forte; Treasurer, F. Foti; Chaplain, E. Tropeano; Orator, E. Tropeano; Almoner, D. Cortufo; Marshal, F. Figlioli; Sr. Deacon, G. Cottura; Jr. Deacon, S. Amato; Sr. Steward, G. Di Marco; Jr. Steward, L. Bozzelli; Inner Guard, P. Mauro; Tiler, G. Giambola.

THE ARK IN FREEMASONRY.

By Bro. F. P. Cree.

Freemasonry knows three arks, and each has its place in the Masonic system, although only the third is brought into prominent notice. These arks are:

First.—The Ark of Safety, or of Noah, which is little mentioned nowadays except in the Noachite, but on the legend of which several years ago the degree known as the Royal Ark Mariners was founded.

Second.—The Ark of the Covenant, or of Moses, built to contain the tables of stone on which was written the law which God gave Moses. This was the most sacred object of Hebrew faith, and was placed in the Tabernacle, and later in the Holy of Holies of King Solomon's Temple, its final fate being a mystery.

Third.—The Substitute Ark, or ark of Zerubbabel, which was placed in the Second Temple, and which contained replicas of the articles in the first.

The first ark was built by the three sons of Noah—Shem, Ham and Japhet. The Ark of the Covenant was built by Moses, Aboliab, and Bezaleel. The third ark was preserved through the devotion of Joshua, Haggai, and Zerubbabel.

About the third ark center many legends hard to reconcile. Some claim it was the real Ark of the Covenant preserved through the wisdom of Josiah, who, foreseeing that the city and temple must fall before the armies of Nebuchadnezzar, caused the ark, with its precious contents, to be concealed in one of the vaults under the temple, and thus saved it from the flames. The most accepted idea, however, is that it was quite another ark, and only a duplicate of the original, which contained the Tables of the Law, Aaron's rod, and the pot of Manna.

The Talmudists go still further and state that there was not an ark in the Second Temple, but only the Stone of

Foundation upon which it had once rested. They pointed out that five things which were the glory of the First Temple were not to be found in the Second Temple. These five things were:

The Ark of the Covenant, with its precious contents.

The Shekinah, or Divine Presence, which was shown above the mercy seat between the wings of the two figures which protected the ark.

The Urim and Thummim, in which were the wondrous stones on the robe of the High Priest, that glowed when the sacrifices were accepted.

The Holy Fire upon the altar, which was lighted from Heaven at the conclusion of the invocation prayer of King Solomon.

The Spirit of Prophecy, which was so marked in the First Temple, not by oracle, but by words of the prophets.

The denial of the presence of the real ark, however, does not convince students that it was not there, but rather they incline to the belief that an imitation of the ark was placed in the Holy of Holies and about the finding of this has been built the Royal Arch Degree, which differs much from the Scottish Rite Degree, where another sacred object is substituted for the Biblical treasure and the Great Word restored to man in a different manner.

Yet most of these degrees can be reconciled, and follow naturally in a sequence from the hiding by Enoch of his "priceless treasure" to its recovery at the building of the Second Temple, and all carry to the mind the idea that, could the ancients have written down the story of the ark and its contents, it would have made interesting reading.—Keystone, N. S. W.

The H. C. L. problem is a matter of dollars and sense.

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1, 1912.

EDITORIAL.

HONORS FROM BRAZIL.

As will be seen from the Patent re-pro-
duced in another column McB. Thomson
has been appointed Minister Plenipoten-
tiary and Guarantee of Amity between
the Grand Lodge and Supreme Council
of Rio Gran do Sul and our Supreme
Lodge. This adds one more link in the
great chain of Universal Masonry and
draws appreciably nearer the time when
the only test of Masonic regularity will
be membership in the Universal family.
Then in very deed may it be said "Be-
hold how good and how pleasant it is for

they that are Brethren to dwell together
in harmony." So Mote it Be.

THANKS.

We thankfully acknowledge fraternal
favors received from the Grand Lodges
and Orients of Peru, Turkey, Vienna,
Cuba, Mexico, Egypt and Liberia. The
receipt of these encouraging greetings
from Masonic Grand Bodies so far apart
shows how the Masonic spirit annihilates
time and distance.

PRECEDENCE OF TITLE.

Some confusion seems to exist in the
minds of some of the BB. as to the proper
wording of our official Masonic designa-
tion (since our re-incorporation) whether
the most prominence should be given
to the title "Supreme Lodge" or to the
title "International Masonic Federation."
The precedence should be given to the
Supreme Lodge, which is the head of the
International Masonic Federation in this
country. Therefore the correct title is
the "Supreme Lodge of Ancient, Free and
Accepted Masons of the Scottish Rite
(Symbolic) for the United States of
America, in the International Masonic
Federation." There are now over a score
of Masonic Grand Bodies in the world
who are equally with us, members of the
International Masonic Federation, but of
these we only are the Supreme Lodge for
the U. S. A.

RIGHT AND WRONG WAYS.

We learn from the "Keystone" of Jan-
uary that the desire for self-government
on the part of the Lodges working under
the English and Scottish Constitutions in
Queensland is about to be gratified, and a
new Grand Lodge created there. For
some years past the BB. in Queensland
have considered themselves both strong
enough, and capable enough to govern
themselves Masonically and sought in the
proper Masonic manner to have the
Grand Lodges from whom they hold char-

ters, release them from their vows of allegiance that they might lawfully be created an independent Masonic power, whether self-interest, or fear that their daughter Lodges were yet unable to walk alone was the motive, the parent Grand Lodges had hitherto refused to waive jurisdiction and much discontent resulted, now, however, happily removed.

It is instructive and interesting to scan the different methods employed in creating new Grand Lodges by the regular Masons of the world at large, contrasted with the irregular methods of the American Local system. The Queensland BB. rightly considered the vows of fidelity taken by them as binding upon them, to the Grand Lodges from whom their charters emanated, and that these charters being their only source of Masonic authority that they were bound by the terms written in them, and that consequently there was only one of two courses left for them to adopt in their issue with their Grand Lodges, viz, either to await the time when the chartering power would release them from their vows of allegiance, or surrender their charters and disband. They wisely adopted the former course and are now a legitimate Grand Masonic Lodge. As all readers of history are aware, the founders of the first Grand Lodges in the U. S. A. followed a different course, and instead of seeking in a regular and Masonic manner to be absolved from vows of allegiance and given authority to act independently, violated their O.B. and formed clandestine organizations, with the consequence that all the organizations of the local system are without legitimate authority. The following is the "Keystone's" article:

QUEENSLAND GRAND LODGE.

The following Articles of Union have been adopted between the English and Scottish District Grand Lodges, and

signed by the District Grand Masters:

1. That the desirableness of promoting unity amongst the Freemasons in Queensland by establishing a United Grand Lodge of Queensland be confirmed.

2. That in the United Grand Lodge the Lodges shall be registered and numbered and take precedence according to the dates on which they were originally consecrated. Grand Lodge shall have power in all cases of doubt to determine the order of precedence of Lodges, and may register or decline to register, more than one Lodge with the same name.

3. That the principle of recognising all Past Ranks be affirmed; District Grand Ranks being for this purpose considered equivalent to Grand Ranks.

4. That a joint committee of four be appointed to draft a Constitution for the proposed United Grand Lodge, to be submitted to the respective Grand Lodges for approval.

Three Lodges have decided to remain under the jurisdiction of the United Grand Lodge of England.

BUT DOES HE?

Our Local Rite co-temporary, the "Square and Compass," very correctly remarks, "A Freemason should find in every lodge a home and in every Mason a brother." That is true, Brother, and is in strict accordance with the ancient laws of the Fraternity. Unfortunately, like many other of our ancient laws, it is "more honored in the breach than the observance." In the days before differences in rule and ritual were made inseparable barriers between Masonic systems a Mason was a Mason wherever he went and was recognized as such by his BB. Now, alas, that it should be so, artificial barriers are created, often so trivial and superficial as to be beneath the dignity of serious consideration, yet strong enough to separate those who should be brothers

and whom no minor differences should divide. In some cases the division is on a question of religion, in another of race or nationality, in another some slight bodily defect, immaterial, perhaps unnoticeable, and yet the erectors of barriers and maintainers of division do not hesitate to proclaim the universality of the brotherhood even while violating its very principle. Get together brethren, forget all the modern accretions that have collected barnacle-like to retard our progress, remember only the OB. we have all taken and show to the world that there is something still alive in Masonry.

PHYSICAL PERFECTION.

What physical imperfection should bar a candidate from Masonic membership? This question, though it looms large in the minds of many of those who are apt to strain at knots while they swallow camels, is in no small measure a creation of local Americanism where it has been given an importance accorded it in no other system, and is based on the strained interpretation of an ancient operative requirement that an Apprentice should be a perfect man, able to do his master's work. Universal Masonry interprets it to mean one who is not so dismembered as to prevent him from being able to make himself known as a Mason. Even that proviso has been stretched to allow the man who is possessed of all the moral and spiritual attributes that go to the making of a good man, a model citizen and a lover and helper of his fellows even if he should not be perfect in all his parts. As one Grand Master of the locals observed in giving a decision in the case of a man with a wooden leg, "a man with a wooden leg is more apt to make a good Mason than one with a wooden head." That this physical perfection fad is carried to ridiculous length by the locals is evidenced from an item we

have seen where the Grand Master of the New Jersey Grand Lodge was called upon to pass on 297 cases. Some of these knot strainers, we believe, would have rejected King Solomon as an applicant because of the covenant made between the Lord and Abraham.

Q. E. D.

In the matter of Masonic law and tradition, how shall it be demonstrated? Some quote the Landmarks, others the ancient charges, while others more moderately inclined, content themselves with the early constitutions of the Grand Lodge of England, the latter class assuming that as the first Grand Lodge of the modern system was founded in England, that there must be found the fountain head of Masonic knowledge, the source of Masonic tradition. Yet nothing could be further removed from the truth. It is true that the first Grand Lodge was formed in London, but it is equally true that the prime movers in that event were not Englishmen, and that the Book of Constitutions was compiled by a Scotchman, Dr. Anderson. That there are no Masonic records of any antiquity in England, and that the first recorded Entry of a Mason in England was performed by authority of a Scottish Lodge as the following extract from the minute book of Marys Chapel Lodge of Edinburgh will show.

"At Newcastle, the 20 day off May, 1641. The quilk day ane serten number off Mester and others being lafuld convened, doeth admit the Right Honourabell Mr. Robert Moray, General quarter Mr. to the Armlie of Scotland, and the same being approven be the hell Mester off the Mesone of the Log off Edenroth, quherto they heave set to their handes or markes. A. Hamilton, R. Moray, Johnne Mylln, James Hamilton."

PROVINCIAL GRAND MASTERS.

We regret that owing to the non-arrival in time of the copy for the biographical Sketch of the Provincial Grand Master of the State of Washington, that has been held over for the May issue.

LODGE CONTRIBUTIONS TOWARDS THE GENERAL CHARITY FUND.

Lodge Beehive No. 117	\$1.80
Lodge Fidelity No. 73.....	2.25
Lodge Deseret No. 152	2.10
Lodge Garibaldi No. 6	6.41
Lodge Justice No. 2.....	4.35
Lodge Balboa No. 137	6.20
Lodge Patria No. 123	1.90
Lodge William McKinley No. 121..	3.80
Lodge Irving No. 100.....	3.36
Lodge White Eagle No. 127.....	3.45
Lodge Bingham No. 72.....	2.75
Lodge Alpha U. D., Racine, Wis...	2.01

COMMUNICATED.

THE DEVELOPMENT OF MASONRY IN THE PHILIPPINE ISLANDS.

Whoever may take the trouble of walking on Escolta Street in Manila, will have the pleasure of admiring the beautiful architecture of that magnificent and grand Masonic Temple, as it stands out in majestic grandeur and adds materially to the beauty of many urbane improvements of this busy Oriental "Urbe." The Masonic Temple in Manila is the highest, most modern and magnificent building ever erected in the Philippines. From its spacious balconies well elevated above the sea level, where we climb up in the quiet afternoons of April, we enjoy the views that the infinite entices us with its eternal irradiations.

The Grand Masdaic Temple is the most convincing proof that Masonry is advancing in the Philippines, in its remarkable progress. Let us review a little history:

Masonry, according to Albert Pike, represents its advancement toward the light in all the orders of moral, intellectual and spiritual progress, and has passed on millions of incidences in this archipelago. According to the real decree of January 25, 1559, for which the Tribunal Commission of the Inquisition was established in the Philippines, that "the people, according to the expressions of the noble historian, stood with strenuous patience."

"To speak about Masonry in the Philippines, said Manual Artigas, the greatest Philippine historian, is such as to enervate those devilish practices of the Archimedeans and their followers; it is such as to lay the progress against fanaticism in order to give place to the most cruel persecutions which can be endured by the most hard hearted soul."

During the time of the ultra-mountain colonization, whoever dared to pronounce a word of Masonry, there he was immediately shot without due legal procedure. Filipinos and Spaniards here could not be made a Mason without exposing to a tedious repetition in a word until he was ready to blow the top of his brain. The Masons were considered like men of abominable reputation; They were "Devils" who poisoned the collective conscience with their revolutionary doctrine; "they were the deciples of Satan who preached the destruction of society; they were dangerous to the Christian civilization, and for all this it was necessary to eliminate them from the boundary of the Magellan territory. Thus the ultra-mountaineer thought that on that epoch the Mason ruled the Philippines. For being Masons they were iniquitously shot, namely: Jose Rizal, the glorious champion of the Philippine liberties; Moises Salvador, Hurneriano Adriano, Faustino Villarruel, Mamerto Natividad, Domingo Franco, Jose A. Dizon, Luis Villarreal, Antonio Salazar, and all others whose names were lost in the nameless mass of those

patriots who always repudiated tyranny and who never stipulated with the slavery and who recognized that the fanaticism is the sword by which Tolerance uses to assassinate Wisdom. But the blood of those martyrs were not shed in vain. The doctrines which those martyrs of the ideals predicted have reflected all over the Archipelago that was destined to be "Alma Parens" of the greatest Masonic principles in the extreme Orient.

Today it is noted with real interest that the greatest men in the Philippines, both intellectuals and politicians, are Masons.

The Masons are found in the executive power, in the legislative, and the judicial. Masons are here among men of some social significance. Masons are the most eminent members of the forum; the newspapermen mostly distinguished are Masons; Masons are those who direct the public education. In a word, the Philippine Masonry constitutes a great and powerful institution that nothing can parallel in the Orient. And that is like the French Freemasons, followed the cause of the "Commune" and clinched the arms to fight in the name of right and humanity, against the reactionaries, and also like the Philippine Masons fought heroically to conquer the liberty the Jose Rizal had longed for.

All of the great and sublime things there are in the Philippines is the act or work of the Masons. Therefore Masonry triumphs and dominates in all places. "Tolerance is the rule of liberty; honesty is the offering of honor; rectitude is the image of justice, and impartiality is the rule of equality." This is the motto of the Philippine Freemasons.

Is it not true, dear reader, that the Freemasonry is the most sublime and noble institution that exists in the world? At least I believe it so, and more, I am most convinced of it.

(Signed) LORETO SERAPION.

Manila, P. I., May 13, 1920.

MASONRY IN GREECE. 1914—1897.

Already in the year 1814 was a Grand Lodge formed in Greece, with the main object in view to lighten the lot of those of their countrymen who had been made slaves by the Turks.

The "Society of Friends" formed in 1820, seems to have consisted mostly of Freemasons, but their objects seemed to have been purely of a political nature. As many of their members either died in Greece's war for liberty or thereby dispersed, therefore there existed no lodges since Greece's freedom until 1859. Since then several lodges were erected by the Grand Orient of Italy, which lodges, on the 7th day of April, 1867, the Grand Orient of Greece and at a meeting held in Athens from May 18th to June 2nd, 1867, adopted a constitution.

On the Ionic Islands, which belong to Greece since 1863, the first lodge in Korfu was named "La bienfaisance," and is supposed to have been erected around 1780 by the Grand Orient of Verona (probably La vrai lumiere). After the French occupied these islands this lodge went under the jurisdiction of the Grand Orient of France, which Orient erected a second lodge in 1807 with the name "La Philogene." These two lodges united in 1813 under the name of "Bienfaisance et Philogene." This lodge also had a charter from the Grand Mere—Lodge ecossaise de St. Alexandre and worked the rite ecossaise philosophique. Another lodge "St. Napoleon," started June 25, 1811, which, after Napoleon's fall, changed its name to "La Paix," dissolved soon after, presented its furniture to Lodge Bienfasance at Philogene and their money to the poor. After the Ionic Islands had declared their independence, the Grand Lodge of England chartered in the year 1837 Lodge "Pythagoras," and in 1840 a Grand Orient of Greece was formed, which elected the Duke of Sus-

sex as its Grand Master. The Grand Orient again went to sleep after the year 1841, without having had any daughter lodges.

When several older members of Lodge *Bienfaisance et Philogene*, June 23, 1843, they yet working Lodge *Le Phenix* under the French constitution erected, then the Lodge *Pythagoras* protested, she being the only regular Lodge in Korfu. Another daughter lodge of the Grand Orient of France was started in Zante in 1859. Lodge *Star of the East*, which was still working in Zante, received a charter from the Grand Lodge of England in 1865. The Grand Orient of Italy chartered Lodge *Corcyra* in Korfu in 1866, but quit soon after declaring its independence in 1867, to help build the Grand Orient of Greece.

In 1866 Freemasonry was not looked upon with favor, which brought about the burning of a Masonic Temple in Patras, and the same was tried in Piraeus. Later, however, important and high standing personages, such as Educational Minister *Maurocordatos*, Minister *Antopoulos*, the University Professor *Papadokis*, yes even two Bishops, many Priests and even Monks joined the lodges. The head of the Grand Orient was Prince *Rhodogankis*, who was made in St. Andrews Lodge in Edinburg, Scotland.

The Grand Lodge done away with the High Degrees and also the secret ballot, otherwise adhered to the Italian character.

A Supreme Council was started on July 8, 1872, through the efforts of Prince *Rhodokanakis* and the Supreme Council of Scotland and the two bodies made an agreement to the effect that the Grand Orient have all jurisdiction over the blue degrees and the Supreme Council over the high degrees. At that time there were in existence seven lodges and one Rosy Cross Chapter. The English Lodge *Pythagoras* in Korfu quit in 1870. The

same misfortune happened to the Italian Lodge *Progreso* (founded in 1882) and the Greek Lodge *Proodos* (founded in 1883), both of Korfu.

Several dissatisfied members left the Grand Orient in March, 1895, and with N. *Damaskinos* as the head, started the Grand National Lodge of Greece, but later changed the name to Grand Orient. The Supreme Council recognized this new Grand Orient, which brought about a state of affairs that the old Grand Orient declared both bodies irregular and started a Supreme Council of its own. Both Grand Orients united again in July, 1896, but the old Supreme Council went under.

In the end of 1897 there were twelve lodges, six in Athens, one each in Patros, Zante, Volo, Larissa, Kairo and Lemissol, and also three Rosy Cross Chapters, two in Athens and one in Zante. The membership in all was 1889. One English Lodge is still working in Zante and one French in Korfu, which are mentioned above.

This concludes the short sketch of Masonry of Greece to the end of the year 1897, translated from "Handbook of Freemasonry" (German) by H. *Methmann*, and dedicated to the members of Atlas Lodge No. 139, A. F. & A. M. of the Scottish Rite in the International Masonic Federation.

MASONRY AND WASHINGTON.

Masons should especially claim Washington. He was in his time a shining light in the Masonic world. He cultivated its growth. The country owes more to Masonry than the profane, or those outside of Masonry know of, or if known would appreciate. The influence of Masonry is reflected not only in the Declaration of Independence but in the Constitution. Religion in this country

owes its freedom to Washington and his Masonic compeers.

Of the 55 who framed the Constitution, of which Washington was one, 50 were acknowledged Masons. Their standing in the fraternity and in the respect of the people of the new nation secured the following generations their privileges and inalienable rights. When this becomes generally known their appreciation will be manifested by more than a quiet acknowledgment.

It is not generally known, even to Masons, that at the time Washington was elected president, and when he took his oath of office of the new republic, he was the Master of a Masonic lodge. About the close of the Revolutionary war, Masonry in America was assuming an independent American policy. In 1785 the Grand Lodge of New York, which had been chartered as a Provincial Grand Lodge while British troops held its principal city, broke away and established itself as an independent American Grand Lodge, with Robert B. Livingston as its first Grand Master.

In 1786 the Grand Lodge of Pennsylvania followed with similar action and became likewise an independent Grand Lodge. It required its constituent lodges to take out new warrants under its new organization.

At that time Philadelphia was the most important city in the new United States. Congress had been in session there. The convention to formulate the new Constitution assembled there. Nearly all of its members were Masons. Masonic relations were frequently discussed. The lodge at Alexandria, or which Washington was then a member, was a constituent member of the Pennsylvania Provincial Grand Lodge.

At the same time a similar Grand Lodge existed in Virginia. The lodge at Alexandria did not take out a new warrant from Pennsylvania, but con-

tinued to meet under its first warrant until May, 1788. It then, no doubt acting under the advice of Washington and other Masons from Pennsylvania and Virginia, transferred its fealty to the new Grand Lodge of Virginia.

Alexandria Lodge, No. 39, the new number under the warrant from the Grand Lodge of Virginia, was chartered in May 1788. At the request of the lodge while acting under its old warrant Brother George Washington was named as the Master of the reorganized lodge. He continued to act as such until the time for the annual election of officers. December 20, 1788, he was elected Master for another year.

The first election by the electors, as provided by the new Constitution, was held in January, 1789. These electors, meeting in their several states, unanimously chose Washington as the first president of the new nation. Because of the slow methods of transportation then in operation the election was not promulgated until late and Washington did not leave his home for his inauguration until April 16, 1789. He reached New York, then the seat of the new government, on the 23rd and on the 30th of April, 1789, took the oath of office as first president.

On that occasion General Jacob Morton was marshal of the day. He was Master of St. John's Lodge of New York City, and Grand Secretary of the Grand Lodge of New York. Brother Morton brought from the altar of his lodge the cushion of crimson velvet, laid on that the Bible from his lodge and erected an altar on the steps of the treasury, where, in the presence of a multitude of new citizens of the new republic, Robert B. Livingston, chancellor of the State of New York, and then Grand Master of the Grand Lodge, read to Brother George Washington the oath of office as president of the United States. Rever-

ently he repeated the words, and devoutly impressed his lips to the Bible.

Thus he was president of the new republic and Master of a Masonic lodge in his home state.

Those Masons who read of the troublesome days when he was guiding the ship through the shallow water of its new voyage can see where many times he studied the designs of the Masonic trestle board and applied them in his official and private conduct. He kept his membership in the order as one of his best traditions. Later in his life endeavor was made to have him separate from the order. His letter to the Grand Lodge of Maryland, written 13 months before his death, wherein he says: "So far as I am acquainted with the doctrines and principles of Freemasonry, I conceive them to be founded in benevolence, and to be exercised only for the good of mankind," shows to the end of his life his opinion of its teachings. He refused at the last to separate himself.

Now there is another Master Mason in the high seat of the president. He requested for his inaugural oath the same Bible that George Washington laid his hands on and reverently kissed when he took the same oath 132 years ago.
—S. L. Seabrook.

JUST SO HE'S CLEAN.

I take no heed of my neighbor's birth
Or how he says his prayer,
I grant him a white man's place on earth

If his game is on the square.
If he plays it straight, I'll call him mate.

If he cheats, I'll cut him flat.
All creeds but this are a worn-out lie,
For each clean man is as good as I
And a king is no more than that.

WITH OUR EXCHANGES.

WHAT IS HE OUTSIDE?

There are Masons and Masons. There is the Mason perfect in his work of the Order, always present at the meetings of all the bodies, decorated with charms and pins and rings, the admiration of himself and the envy of the younger brethren.

But examine him closely. What is he outside of the Lodge rooms? If he is selfish in his aims, hard with his tenants or employees, neglectful of his family, unscrupulous in his methods, smutty or profane in conversation, deaf to the appeals of the needy; if he is any or all of these, that man is no Mason. He is rather a hindrance to the cause.

The strongest argument against Masonry is the Mason himself. The world knows, as well as we do, what our Order indicates, and it also knows, far better than we realize, whether we are practicing what we profess, and when it sees the divergence between practice and precept it condemns you and the Order.

The unfaithful Mason is injuring the whole fraternity. As an individual he may not care what the world thinks of him, but he was sworn to protect the good name of his brethren, and when he brings his own good name into disrepute he is inflicting a most serious injury on every other Mason in the community.

As a secret organization, the only knowledge that the world can have of our Order is the effect that it has on the men who belong to it. If it tends to make good men and true, then it will judge well of this institution; if it does not do this, the opinion that will be formed must be evil.

The only use Masonry is in the

world is its effect on men outside of the Lodge room. Its teachings and ritual, beautiful as they are, are only the means, not ends. We are brought to light in order that we may let our light shine before men that they may see our good works and glorify our Father who is in heaven. If we fail to do this, we are untrue to our obligation—unworthy Masons.

POPE ATTACKS Y. M. C. A. AND "ONE OTHER ORGANIZATION."

The Freemason editor insists upon liberality and tolerance in religion. I believe strongly in my religion. You do in yours. So does the other fellow. One of us may positively disbelieve a certain tenet; another may believe it but does not think it essential or binding in its force; the third may honestly believe that if that thing is lost, all is lost. So long as it is confined to personal thought and individual action, that man is a fool and a bigot who would deny the other man the undisputed right to his own opinion.

But when one's religious beliefs affect or circumscribe the thoughts and actions of other people, he ceases to be entitled to the toleration that we have prescribed above. If in the name of religion men try to force belief, control politics and economics, and subjugate everything and everybody to the dictation of any individual or set or individuals, then they have passed beyond the pale of individual opinion, and having themselves undertaken to override others, they cannot complain if others resent it with vigorous protest and opposition.

The Freemason has adopted the policy, and we shall adhere to it strictly, of criticising the Catholics only when they strike at us. They cannot reasonably complain if we confine our remarks to an answer when they have made the attack. As a religion, Catholicism is entitled to the

same respect and toleration as any other church. As a political or other instrument to dictate the policies of countries, whether in matters of public schools, laws, economics, administration, what not, this subject to the same criticism and attack as any other hostile influence.

Masons cannot forget that there are six papal bulls now on record directed against Masonry. Priests and Catholic papers now, all the time, are actively denouncing Masons as dangerous, sinful, traitorous, and other things bad (and in passing it may be said that Catholics liberally support their papers, and secure also the support of Masons through their advertising columns, while some Masons think that a Masonic paper ought to subsist on air).

This lengthy introduction is simply to show the significance in the press dispatch carried by all daily papers recently, as follows:

POPE WARNS AGAINST Y. M. C. A. AND "ONE OTHER ORGANIZATION."

Rome, Dec. 23.—(By the Associated Press.)—The holy office issued a decree today asking Catholic Bishops to watch an organization which, while professing freedom of thought in religious matters, instills indifferentism and apostasy to the Catholic religion in the minds of its adherents."

The decree mentions the Young Men's Christian Association by name, saying it is upheld by many Catholics who do not know its real nature. The decree says the organization corrupts the faith of youths.

Clauses of the canon law which forbid papers, periodicals and organizations favoring religious radicalism and indifferentism are recalled in the decree, which requests the Bishops to communicate with the Holy See within six months the decisions taken on the subject at regional congresses.

It is not only a guilty conscience, but

these six edicts against Masonry, that makes us know at once that the "unnamed organization" is Masonry. This linking of Masonry and the Y. M. C. A. ought to convince some of the Masons who, two years ago, were joining in the foolish criticism of the Y. M. C. A. that they were aiding and abetting the enemy. The Freemason editor has stoutly defended the Y. M. C. A. from first to last, and is glad to see that the Masonic press the last few months has been more and more liberal in its praise of the Y. We close this editorial by merely reproducing one of these late editorials on the Y from a Masonic exchange:

WHERE THE PERCENTAGE IS HIGHEST.

An article has recently appeared in various publications giving the records shown in the files of the war department of the percentage of activity of all welfare organizations in behalf of the men in the service of the United States during the war. Briefly, of 100 per cent of activity, 90.55 per cent is credited to the Y. M. C. A., 7.18 per cent to the Knights of Columbus, 1.73 per cent to the Salvation Army and 0.54 per cent to the Jewish Welfare Board. When the amount of money given the K. of C. out of the all-Bed drive for funds is considered, the results accompanied by them are pitifully small, compared with those achieved by the Y. M. C. A.—Texas Freemason Editorial.

THE MEANING OF EASTER.

Dr. T. DeWitt Talmage, the great Brooklyn Divine, once said in an Easter sermon:

On this glorious morn, amid these flowers, I give you an Easter greeting. This morning Russians meeting Russians greet each other with "Christ is risen!" and the reply, "Christ is risen, indeed!" In Ireland and parts of Eng-

land, the superstitious belief is still held that the sun dances on Easter morn. We forgive that superstition in the thought that the material world is in sympathy with grace.

I find in the text a prophecy of our own resurrection. Before I finish I hope to pass through every cemetery and drop a flower of hope on the tombs of all who have died in Christ. Rejoicing in Christ's resurrection we rejoice in the resurrection of all the good.

The greatest of all conquerors is not Alexander, or Caesar, or Napoleon, but death. His throne is in the sepulchre. But his scepter shall be broken, for the dead in Christ shall arise.

There are mysteries around this resurrection of the body which I can't explain. Who can unravel the mysteries of nature? Who can explain how this vast variety of flowers have come from seeds which look so nearly alike? Tell me how God can turn the chariot of His omnipotence on a rose leaf? Mystery meets us at every turn.

Objects one: The body may be scattered—an arm in Africa, a leg in Europe, the rest of the body here. How will it be gathered on the resurrection morn?

Another object: The body changes every seven years. It is perishing continually. The blood vessels are canals along which the breadstuffs is conveyed to the wasted and hungry parts of our bodies. Says another: A man dies; plants take up parts of the body; animals eat the plants, and other men eat the animals. Now, to which body will belong these particles of matter?

Are these all the questions you can ask? If not, ask on. I do not pretend to answer them. I fall back on these words, "All that are in their graves shall come forth."

There are some things, however, we do know about the resurrected body.

1. It will be a glorious body. The body, as we now see it, is but a skeleton to what it would have been were it not marred by sin.

2. It will be an immortal body.

3. A powerful body—unconquerable forevermore—never tired.

May God fill you today with glorious anticipations! Oh, blessed hope!

—"Masonic Tidings."

ARE YOU A MASON?

A man may take all the degrees in the York Rite; go through the Commandery and the Scottish Rite; he may hold every office in all the bodies, and yet, he may not be a Mason. I have never seen a man, however, of whom I would say: "He is such an one." I believe Masonry has as many true men and as few hypocrites in her halls, as any organization in the world. And, all things considered, the more degrees a man takes, the better man, the better Mason he should be. With every forward step he should feel an added weight of responsibility and the man who has gotten all the Masonry he can get, should be, at least, an example to his less informed brethren, conspicuous among all men for his high standard of act and word—exemplifying the culmination of the teachings of Ancient Craft and Modern Masonry. Such a man is a Mason of high degree. But he, upon whom the moral teachings have no force, who takes Masonic degrees—one or all—because of some honor, or some pecuniary advantage, he imagines is vested therein, is not a Mason. Masonically speaking, he is "dead weight."—Masonic Trowel.

THE ANCIENT GRAND LODGE.

Joseph L. Carson Writes in the Virginian Masonic Journal.

So much has been heard of the "An-

cient" Grand Lodge, a look into the records of some of the lodges and their peculiar methods of procedure may be interesting to us, particularly as we claim origin in that Grand Lodge.

James Magarthy of Lodge No. 1 presided at the Grand Committee on 5th February, 1752, when Lawrence Dermott was elected Grand Secretary. Dermott was born in 1720, initiated in Ireland in 1740, installed Master of No. 28, Dublin, 24th June, 1746. On coming to England he at first joined a "Modern" Lodge, but at the time of his election as G. Sec. of the Ancients was a member of Lodges 9 and 10 "Ancient." He was appointed D. G. M. 2nd March, 1771, and held the office until 1777, and again from 1783 to 1787. He introduced the Irish Ritual and procedure into the Grand Lodge of the "Ancients" to such an extent that the "Ancients" were known as "Irish Masons," their lodges as "Irish Lodges" and their work as "Irish work." The Grand Lodge itself was often called the Anglo-Irish Grand Lodge as well as the "Atholl" or "Ancient" Grand Lodge.

The warrants of Lodge 2, 3, 4, 5, 6, 7, were known as "Time Immemorial" Lodges. No. 1, the Grand Master's Lodge, was proclaimed on 5th September, 1759; and took first place accordingly.

In this Lodge His Grace the Duke of Atholl, was "Admitted into the first, second and third degree," and proposed that he should be installed as Grand Master of the Grand Master's Lodge, which was accordingly done—on 25th February, 1775. Upon the secretary reading the above transaction the Duke was unanimously elected Grand Master of the "Ancient" Grand Lodge, which was generally known as the "Atholl Grand Lodge" after his election.

Lodge No. 8 had the first warrant issued by the "Ancients." It was signed

by the Masters of Nos. 3, 4, 5 and 6 in 1751.

William Dickey was W. M. of Lodge No. 13 in 1766 and in the same year was "re-made in the three craft degrees in No. 242 of the "Moderns." In 1792 we find him as W. M. of the Grand Master's Lodge No. 1, "Ancients," presenting the jewels and furniture of Lodge No. 14 to No. 1, "he being the sole remaining member of Lodge No. 14." He was G. Sec. of the "Ancients" in 1771-77 and D. G. M. 1794-1800.

TO YOUNG MEMBERS.

You have not been made Masons for your external qualifications, nor because you were specimens of gravity, you have been admitted for sterling principles of integrity, which were thought to be found in you. If the committee has done its duty, you have been found to be men physically, believers in God, of upright and moral character, of good repute before the world, and of sound mind and body. You have been found fit material for some place in the Masonic edifice. This is no small compliment to you, but all the while bear in mind that this does not prove you to be infallible or perfect; you may be found upon inspection unfit for the building, and you may be refused further progress, or be tolerated as a choice of evils.

If you follow Masonic teachings you are to learn to subdue your passions, that is, to gain complete control over yourselves. Such control or mastery that the passions implanted in man for useful, beneficent and defensive purposes may be at your command at any and all time for good use, and thoroughly submissive and obedient to your reason and good will toward all mankind. Let them have no dominion over you in solitude among men, or under surprise,

but keep constant control over them at all times. You are to improve yourself in Masonry. The meaning of this is both practical and symbolical. Practical, that is, to be skilled in the arts and mysteries as to make yourself known to be a Mason while this skill acts as a help to memory, order system and mental training. The Mason who has carefully observed our ceremonies and studied Masonic principles is much better qualified to preside over public assemblies, or to rule bodies of men than another of equal natural ability who has enjoyed no such advantages as taught in Masonic lodges.

It is not the intention of Masonry to train you for a position in politics, religion, or anything else. There are certain things in politics and religion in which all good men agree. As a Mason and a good man, you are so far a partisan in reasonable moderation. Masonry does not debar you from partisanship, but it forbids the use of violent, corrupt or unlawful means or measures for these or any of them prove your cause to be weak, unworthy or wicked. Keep your garments untarnished before the world, the time will come when such a noble reputation will speak volumes in your favor. Commence honest and honorable in all things, and keep on in so doing, in prosperity or adversity, to the end. At the end of every canvass of contest, let a Mason be able to take every Mason by the hand and say, "In all my partisanship, in all my business, in every battle of life, I have said no word and done no act that is dishonorable or dishonest."

No man attains perfection; the principle of every invention is perfect. You may err sometimes or many times. Stand on no assumed dignity in case of error or wrong. You weaken yourself and your case by so doing. Repair whatever wrong you may do, to the extent of your

power. While you suffer in your own self-respect, you will at least maintain your character and your honor, which is better than gold, and let this all be done manfully and aboveboard, but better than all this, let there be no occasion for it.

In the state you're to be a quiet and peaceable citizen. True to your government and just to your country, you are not to countenance disloyalty or rebellion, but submit to legal authority and conform to the rules and laws of the country in which you live. Be always ready to submit to the majority on all questions that are fair and lawful. As a Mason you are an advocate, a counsellor, and a judge. Strong measures are sometimes necessary and justifiable against a brother, but in nine cases out of ten there is a better way—good counsel, tenderly and lovingly given, may prove to be more appropriate in most cases. Temper judgment with mercy, support the weak, reclaim the erring brother, guide the stranger in the right way, and always be ready to wield your influence in the defense of the helpless orphan, the innocent maiden, and the destitute widow, but bear in mind, my young brothers, that you are bye and bye to be the solid men, the rulers and governors of our noble order; also that the young men are to be the citizens and rulers of this mighty nation. At this point you reach the symbolical part of Masonry.

Study symbolism in our Masonic bodies, study it from our written and oral teachings, study it from our rules and regulations, study it from the great Book of Inspiration, study it from the volumes of nature, and from the good and bad lives of our fellowmen. Respect the religious teachings, but follow your own well matured convictions. Tolerate every man in his opinions, but resolutely maintain your own. Let every

man worship in his own way or not all as he pleases, but agreeable to your professions do you worship God and Him only. Trust Him, rely on His promises, and keep His commandments, and you will not only be a just and upright Mason, but it will be well with you in the end. When Solomon, King of Israel, governed the Craft, he taught that truth is a divine attribute and the foundation to every virtue. To be good men and true is the first lesson taught in Masonry. When abroad in the world, remember those truly Masonic virtues—
alliance and circumspection.

Finally, my brothers, keep sacred and inviolable the mysteries of the fraternity, for they are to distinguish you from the rest of the world and mark your consequence among Masons. Our secrets are sacred and inviolable; we cannot reveal our secrets without sacrificing our integrity.

—"Masonic Tidings."

THE CRAFT IN GREECE.

An interesting ceremony, and one of rare occurrence, took place in the Phoenix Lodge, Athens, recently when Masonic recognition of the marriage of a member of the Lodge, previously solemnized according to the rite of Holy Orthodox Church, was given. In Greece the idea exists—and contemporary press reports show that certain circles in the United Kingdom and the United States of America are not free from the taint—particularly among the fair sex, that Freemasonry is not only non-religious but also anti-religious. The Council of the Great East and the Lodges within that Jurisdiction endeavor constantly to ascertain how best to combat this fallacy, and one method is by the institution of the ceremony of the Masonic Recognition of Marriage. Acquiescence on the part of the bride is equivalent to a public ac-

knowledge of the worth of the Masonic institution, and has frequently to be made in face of a strong chorus of disapproval and ridicule on the part of her friends and relatives.

The Phoenix Lodge had been very tastefully decorated with flowers and plants in honour of the ceremony. On a table was a silver tray, on which were two wedding rings, covered with rose-petals; beside the tray was a censer and more flowers; while placed in front of the table were two chairs for the bridal couple.

Prior to the entrance of the bride and bridegroom an address was given to the large assembly—which included, of course, a large number of non-Masons—by Bro. Dr. C. Angelopoulos, Grand Master of Greece, in which he emphasised the spirit of union, love, and peace which originates from the Masonic Order; its promotion of undisputed harmony; and its advocacy of the regeneration of woman from oppression, aiming therefore at the regeneration of society.

The bride and bridegroom then passed into the Lodge under an arch of crossed swords to the table, where the ceremony, according to the prescribed ritual, was proceeded with in all due solemnity. After the placing of the rings on the fingers of the bride and bridegroom and the burning of incense, a blessing was pronounced by the Grand Master. A further address was then delivered by Bro. Margaritis, W. M., of the Phoenix Lodge, tracing the divine institution and sanctity of marriage, and addressing a few personal remarks to each of the parties.

Before dispersing, the guests were invited to partake of refreshments, and spent some time in conversation. Many expressed their astonishment at the excellence of the moral and thical system pronounced, and their admiration at the sincerity of the manner in which the principles were evidently held, which was

greater even than the most sanguine amongst them had dared hope to expect.
—The Freemason.

WEAR APRONS OUTSIDE.

According to District Lecturer James P. Ruhl, Grand Master John R. Flotron has ruled that all Masons appearing in Masonic Lodges in Ohio will only be considered "properly clothed" when the apron is worn outside the coat. Marion Lodge will lose a cherished distinctive feature in this edict, yet it has always required its members to wear their aprons outside their coats. Visitors at the daylight Lodge were distinguished by the manner in which they wore their aprons, as they invariably wore them beneath the coat. In this way they unconsciously pointed themselves out as proper persons for particular courtesies and favors and the fraternal welcome was always at hand by old member and young. When the visitor felt fully at home he would slyly switch his apron and join the band of greeters when a traveler appeared in their midst.

While the Grand Master is on the subject of "properly clothed" it wouldn't be a bad idea for him and his District Lecturers to get together and prevail upon the hundreds of Past Masters in Ohio to wear their Past Master's jewels when in Lodge. Thousand of dollars have been spent for these badges of service by appreciative Lodges, but they are seldom worn by the recipients after the presentation. District Lecturers are all Past Masters and they could easily set the example by displaying their own emblem and then call upon the P. M.'s at their inspections to wall in line.—Exchange.

ANOTHER CLEGG APPEARS.

Bro. William E. Clegg, blood brother of our own Robert I. Clegg (Mason of apron is worn outside the coat. Meridian

Cleveland and temporary resident of the Windy City), recently raised in Tyrian Lodge, is some fast worker in Masonic search and research, as the following written on hotel stationery from Sandusky shows:

Dead Ed:—Have visited thirty Lodges (as an Entered Apprentice, as a Fellowcraft and recently as a Master Mason) in as many different towns and have been well examined and cordially received on each occasion. In my effort to become "schollard" I find that "Dieu garde, also dugrade, dowgar, due gards (Fr. in full Dieu vous gared, God keep you), a polite or formal salutation. Sometimes a wave of the hand was given and the hand became known as the dugard. As early as 1380 the original meaning of the word dugard was obscure, as it was used somewhat as, how do you do? at the present time with little or no thought as to exact meaning of the words."

"Off, to put off, to defer (obs.)." In one of the works of Sir E. Derin, 1642, appears the sentence, "The further debate was offered till the next day." From primary sense is, "forward or on your way." Fraternally, William E. Clegg, Tyrian, The Lodge of the U. S. A."

Dip deep, Bro. William. You've struck "pay dirt" with your first spade full. It may take years of labor, but here's hoping that you may be able to fill Ill. Bro. Robert's shoes some day.

AS PAT EXPECTED.

Some time ago an Irishman and an Englishman went to the captain of a ship and asked for the privilege of working their way across the ocean. The captain consented, but asked Pat for references, while taking the Englishman without them.

A few days later the pair were washing the deck, and just as the Englishman was leaning over the side to pull

up a bucket of water he was caught in a huge wave and carried away.

"Captain," said Pat, going to that official, "maybe yez remember that whin Oi came on this ship yez asked me for riferences anu' let that Englishman come on without thim."

"Yes," replied the captain, reflectively. "What about it?"

"Nothin'," answered Pat, triumphantly, "only he has gone off wid yer bucket."

A PROPER ANSWER.

A young lady recently sent this extraordinary request to the editor of a weekly journal:

"Do you think it right for a girl to sit in a man's lap, even if she is engaged?"

The editor spent some time in thought, and then answered her as follows:

"Yes, if it were our girl and our lap. But if it were our girl and some other fellow's lap, emphatically no. We don't approve of such frivolity."

THE MASONIC INSTITUTION.

What is a lodge? Is a question which has been often asked.

It is highly probable that the Institution of Freemasonry has suffered as much from the injudicious laudations of its zealous, but not well-instructed friends, as from the open hostility of its foes. That there is a medium of truth between these two extremes, there is no rational doubt. The fair and candid man, undazzled by fiction or fancy on the one side, and too calm to be oppressed by intimidation on the other, will very naturally seek that medium, and endeavor to satisfy himself what are the true claims of the institution upon his dispassionate judgment.

stripped of the aids of fancy and clear from the mists of prejudice.

By a Mason's lodge, I understand a body of free and accepted Masons, assembled together in some convenient place, furnished with all the furniture and implements necessary to their labors, and with a charter or warrant from legitimate Masonic authority, empowering them to confer the degrees of Masonry according to ancient forms and usages. These are the essentials, and all the essentials, required to constitute a regular Masonic lodge.

Freemasonry is, to a great extent, a system of teaching by symbols. It has a history of its own, traditional and written, and embodies, through its symbols and by the teachings of its history, what Masons believe to be a highly commendable system of friendship, and brotherly love.

Symbolic representations—aside only from those which came directly from on high—were the first language of the human race. The monuments and tombs of Egypt have brought them to us from a period when Greece was barbarian, and before even Egypt herself had any other language.

I have attempted to tell you what constituted a Masonic lodge. Permit me to give you a Mason's symbolical description of it. He will tell you that it is supported by the three great pillars of Wisdom, Strength and Beauty—that its covering is a cloudy canopy or starry-decked Heaven—its furniture, the Holy Bible, square and compasses—its ornaments, the Mosaic pavement, the indented tessel and the blazing star—its jewels, the rough ashler, the perfect ashler, and the trestle-board; and that, though anciently dedicated to Solomon, it is by the Christian Mason, dedicated to St. John the Evangelist, and St. John the Baptist. He will tell you also that Brotherly Love, Relief and Truth claim

it as their appropriate dwelling place, and that Temperance, Fortitude, Prudence and Justice find appropriate illustrations there. And for all and each part of this description, if he is as well informed as he ought to be, he can give you a good and adequate reason, without intruding for a moment on any of those things in the lodge which constitute its private characteristics, and which its welfare requires him to let sleep forever in the coffin, on which his brethren drop the acacia sprig at last as a memorial of this faithfulness.

Put all the symbols upon paper which enter into this description of a lodge, Masonically considered, and you have the beginning of a Masonic carpet. It will occupy, indeed, but a small space for observation to the common observer; but to him who understands and appreciates it, it carries the contents of volumes—it is history and morality embodied, and taken in a single glance to the understanding and the heart.

Having conveyed you, my friends, into a lodge, both in its ordinary and symbolic description, permit me to tell what the Mason finds there. Independent of those things of permanence which are necessarily involved in its description. He always finds the lambskin (the emblem of innocence and the badge of his profession), and the twenty-four-inch gauge and the common gavel: the former of which points him to the dial on which his life is insensibly passing away, and admonishes him how he should divide its hours to the most useful purposes—and the latter to impress upon him what should be the character of that division to entitle him to the smiles and approbation of his Creator.

The symbols increase as he progresses. The plumb, the square and the level—those common implements of operative Masonry—are placed before him, as things in their moral teachings calcu-

lated to enlighten, instruct and adorn his character. The beautiful orders of Architecture are brought to his mind for reflection; the most distinguished of the arts and sciences are recalled to his memory, and the senses of human nature (by whose power only he can appreciate them) are made the peculiar objects of his attention;—the porch of the Masonic temple is before him, the celestial and terrestrial globes adorn the beautiful columns that compose it, and are most appropriately supported upon chapters which surmount their capitals by the symbols of Peace, Unity and Plenty. The instructive tongue now sends the sound to the attentive ear, and directing the Mason's vision beyond the porch, the faithful breast first realizes the mystic meaning of

"That hieroglyphic bright
Which none but Craftsmen ever saw."
—Exchange.

LEXICON.

Floor Cloth.—Technically termed the "Lodge" by our ancient brethren was a drawing of the emblems of the degree being worked, and was chalked on the floor of the Lodge room by the Tiler, and by him effaced after the meeting. This is substituted generally now by charts hung on the wall—the ancient practice—is still preserved in the Lodges of continental Europe. Only instead of being drawn on the floor at each meeting, it is painted on canvass and laid on the floor.

Florlan, Squin de.—The first of the Templar traitors who bore false witness against the Order in the persecution which culminated in its dispersion and the martyrdom of its last Grand Master, Jacques de Molay.

Florida.—Freemasonry was introduced into Florida through a Lodge Chartered by the Grand Lodge of Geor-

gia in 1806 in the city of Saint Augustine. This Lodge was subsequently suppressed by the Spanish authorities, Florida being then a Spanish Colony. Later in 1820 and 1824, Lodges were chartered by the Grand Lodge of South Carolina, but they died owing to political and clerical opposition. In 1826 the Grand Lodges of Tennessee and Georgia established three Lodges, and four years later, on July 5th, 1830, these three Lodges, without other authority than self-assumption, created themselves a Grand Lodge.

Fool.—One of the disqualifications of a candidate for Masonry.

Fords of the Jordan.—Referred to in the degree of a F. C.

Foreign Countries.—To travel in foreign countries, work for and receive Masters wages, was the privilege as well as the ambition of the young Fellow of the Craft who traveled as a "Journeyman" to other lands, to learn and practice other methods and ultimately perfect himself as an employer.

Forfeiture of Charter.—As the Constitutive Charter granted by the Grand Lodge to a Daughter Lodge is given conditional on strict obedience being paid to the laws and requirements of the granting power, violation of these conditions entails forfeiture of the Charter.

Form.—At the ordinary meetings of the Lodge presided over by its own elected officers, it is said to be opened in Form. When opened by the Provincial Grand Master, or an Officer of the Supreme Lodge other than the Grand Master, it is said to be opened in Due Form: when opened by the Grand Master, it is opened in Due and Ample form.

Form of the Lodge.—The form of the Lodge is said to be an oblong square, that is, longer than it is wide, having its greatest width from North to South.

and its greatest length from East to West. It is worthy of note that the first step in Masonry is the half of an oblong square. A chance for some of our ingenious BB. to tell us what our ancient BB. never thought of when the custom originated.

LODGE DIRECTORY.

Alpha "O" Pittsburgh, Pa., Branch, meets first and third Thursdays of each month at 8:00 p. m. at 607 Webster Ave., McGreagh Bldg., Frank Serra, R. W. M.; Vincenzo Capalbo, Secretary, No. 4 Acorn St. Hazel Sta., Pittsburgh, Pa.

Mecca Temple, A. A. O. N. M. S. of San Francisco, Calif., meets first Friday each month at 8 p. m., in the California Hall, San Francisco, Calif. A. L. Fetherolf, EMIR.

Electa Chapter No. 7, O. E. S. (C. B.) meets every first and third Saturday of each month at 8:30 p. m. in the A. A. S. R. Masonic Temple, 595-7 Courtland Ave., New York City, N. Y. Sister M. Franklin, Secretary, 596 Courtland Ave.

San Francisco Encampment No. 27 Early Grand High Knight Templars, meets the third Friday each month at 8 p. m. in the California Hall, San Francisco, Calif. H. Methmann, Eminent Commander.

Lodge Kilwinning No. 38, Portland, Ore., meets every Tuesday at 8 p. m., Pacific States hall, Alder St., between Tenth and Eleventh Sts. H. L. Kelley, R. W. M.; Ralph G. Bodley, 680 Flanders St., Apt. 4, Secretary.

Lodge Alpha King Solomon U. D. St. Louis, Mo., meets first and third Saturdays of each month at 816 Olive street, Odd Fellows' hall, No. 2, at 8:00 P. M.; M. A. Wilson, R. W. M., 4576 Laclede Ave.; Ettore J. Giancola, Secretary, 2604 Dickson St., St. Louis, Mo.

Alpha Litberty U. D., Racine, Wis., meets at Moose Temple, College Avenue and 6th street, on the second and fourth Wednesdays of each month at 8:00 p. m. R. W. M. August Grapentlin; Secretary Harold J. Murphy, 1933 Grange Avenue, Racine, Wisconsin.

Alpine Lodge No. 1, C. B., A. F. & A. M., Scottish Rite in the A. M. F., meets first and third Friday evenings, 8:00 p. m., at their hall, 1824 Central avenue, Los Angeles, Cal. All BB. of the A. M. F. are cordially invited. L. P. Lea, Sec., 1824 Central avenue.

Lodge King Solomon No. 1, C. B., Washington, D. C., meets first Monday each month at 8:00 p. m. in Temple Hall, 1717 Pennsylvania Ave., N. W., Washington, D. C. Charles M. Carter, R. W. M., 1114 First St., N. W.; Eligh Smoot, Secretary, 2426 F St., N. W.

Provincial Grand Lodge (Symbolic), C. B. in the A. M. F., East of Washington, D. C. Henry C. Scott, Provincial Grand Master and President-General of Colored Branch, 521 21st St., N. W., Washington, D. C. Newport F. Henry, Provincial Grand Secretary and Secretary-General, 206 "P" St., N. W., BB. Washington, D. C. Other Office-Bearers BB. Thomas H. Harper, B. R. Snyder, Alex Dabney, Dan Williams, Mingo Saunders.

LODGE DIRECTORY.

Lodge G. Garibaldi, No. 6, Salt Lake City, Utah, meets second and fourth Wednesday of each month at 8:00 p. m., Scottish Rite Masonic Temple, 161 South Second East street. R. W. M.

Dan J. Blyth, 54 West Broadway, Sec-
Wm. C. Mason, 161 South Second East

Lodge Golden Thistle, No. 12, A. & A. S. R. F. M., A. M. F., meets second and fourth Thursday each month at 8 p. m., in the California hall, San Francisco, Calif. A. L. Fetherolf, R. W. M.

Lodge Heather Bell, No. 12, Scottish Rite of Adoption, Salt Lake City, Utah, meets each Monday in Scottish Rite Masonic Temple, 161 South Second East; Marie Evans, Worshipful Mistress; Georgia Chinn, Secretary, 442 Edith Ave., Salt Lake City, Utah.

Lodge Golden Star No. 15, San Francisco, Cal., meets first and third Wednesday of each month in California House (German House), Polk street, between Turk and Eddy streets. Harry Fieldhouse, R. W. M., 91 Elgin Park; Ed. A. Rower, Secretary, 144 Jolce street.

Ionic Lodge No. 15, A. F. A. M., meets second and fourth Saturdays in each month at 595 Courtlandt avenue, New York City, N. Y.

Blue Ridge Lodge, A. A. S. R. "Symbolic," "C. B.," meets the second and fourth Tuesday of each month at 328 Bank St., Newark, N. J., I. L. Evans, Secretary, 24 Spruce St., Passaic, N. J.

Lodge St. John No. 21, Los Angeles, Cal. Meets every Wednesday, 8:00 p. m., Flower Auditorium, 1720 So. Flower St.

R. W. M., A. W. Alley, 220 W. 59th St.; Secretary H. P. Fisher, 324½ South Hill Street.

Golden Gate Council of Kadosh, No. 28, of San Francisco, Calif., meets second and fourth Friday each month at 5 p. m., in the California Hall, San Francisco, Calif. Eli Gordon, Eminent Commander.

Lodge Caledonian No. 29, Tacoma, Wash., meets every Wednesday at 813½ Tacoma Ave., at 8 p. m.; A. Nelson, R. W. M., 2117 Wilkinson Street; Carl Berg, Secretary, 858 So. Prospect St., Tacoma, Wash.

Lodge Savoy No. 35, Chicago, Ill., meets 2nd and 4th Mondays at 8 p. m., at 1223 Milwaukee avenue, Chicago, Ill.; Secretary, Epifanio J. Castellano, 1452 Sedgewich street, Chicago, Ill.

Pacific Council of K. D. S. H. No. 35 Seattle, Wash., meets every first and third Saturdays of each month at Masonic Temple, 1923½ First avenue. Sojourning FF. welcome. W. S. Pulver, Eminent Commander, 1236 Taylor avenue; T. J. Engelstad, Chancellor, 607 Eleventh avenue, Seattle, Wash.

Lodge Trinity No. 44, Seattle, Wash., meets every Monday at 1923½ First avenue, at 8 p. m. W. S. Pulver, R. W. M., 1236 Taylor avenue; Paul Raden, Secretary, 2013 Second avenue.

Washington Council of Kadosh of E. G. National Scottish Rite No. 45, C. B., Washington, D. C., meets the second Wednesday of each month at the Temple No. 1111, 19th St., N. W.; Mingo Sanders, Eminent Commander, Thomas F. Harper, Chancellor, 208 H. Street, S. W.

LODGE DIRECTORY.

Lodge Kilmarnock No. 57, Astoria, Oregon, meets every second and fourth Wednesdays at 8 p. m., in the A. O. U. W. hall, 9th street; Walter Kallunki, R. W. M., 124 West Commercial street, H. M. Lornsen, Secretary, 1609 Irving Ave., Astoria, Oregon.

Lodge Harmony No. 60, meets first and third Tuesdays at 8:00 p. m. at Masonic Temple, Redmond, Wash. R. W. M., George B. Martin, Falls City, Wash.; Secretary Fred E. Wales, Kirkland, Wash.

Long Island Lodge No. 71, C. B. No. 2, in the A. M. F., meets third Saturday of each month at 8 p. m. in the G. U. O. of O. F. hall on Flanders Road, River Head, N. Y. C. H. Martin, R. W. M.

Lodge Fidelity No. 73, Rock Springs, Wyo., meets first Monday and third Thursday of each month, at 8:00 p. m. at Klondyck hall, Rock Springs. All BB. of the A. M. F. are cordially invited. Secretary, C. M. Olson, box No. 3.

Viking Lodge No. 75, of Chicago, Ill., meets every Friday evening at 1223 Milwaukee avenue; R. W. M., Alexander Busch, 3129 Logan Boulevard; Secretary, Stanley Sinlarski, 4136 School st.

Lodge Ogden No. 81, Ogden, Utah, meet every Wednesday at 8 p. m. No. 363 24th street, Ogden, Utah. R. W. M., W. C. Sumner, 2018 Monroe Ave. Secretary G. A. Muller, 2644 Washington Ave.

Lodge Rising Star No. 84, Sacramento, California, meet second and fourth Mondays of each month at 8:00 p. m., at Red Men's Wigwam, Tenth street, between "I" and "J". L. J. Walker, R. W. M., 1927 "E" street; M. J. Gastman, secretary, 1511 "F" street.

Lodge Rizal No. 86, San Francisco, California, meets first and third Thursdays of each month at 8 p. m. in California House (German House), Polk street, between Turk and Eddy streets. E. Barrica, R. W. M., 1133 Grant avenue; Lucio Losada, Secretary, 841 Broadway, San Francisco, Cal.

Lodge Fidelity No. 87, meets fourth Sunday each month, at Eagles Hall, at 2:00 p. m., Benld, Illinois. Steve Vigna, R. W. M.; Louis Daniels, Secretary, Box 230, Benld, Ill.

Lodge Alpha-Passaic No. 89 meets first and third Wednesdays at 8:00 p. m., Masonic hall, 653 Harrison street, Passaic, N. J.; R. W. M., Hymian Kramer, 335 Harrison street; Secretary, Michael Ger, 169 Columbia Avenue, Passaic, N. J.

Lodge Irving No. 100, Chicago, Ill., meets first and third Thursday of each month at 8:00 p. m. at 1223 Milwaukee Ave. Secretary, John B. Verardi, 11588 So. State St.

Lodge Justice, No. 104, Chicago, Illinois, meets first and third Wednesdays at 7:30 p. m. at 2754 Madison street; Fritz T. Hess, Secretary, 855 N. Larimer avenue, Chicago, Ill.

Lodge Beehive, No. 117, Salt Lake City, Utah, meets first and third Wednesdays of each month at 8 p. m., Scottish Rite Masonic Temple, 161 South Second East; E. M. Andersen, R. W. M., 151 So. 7th West; Wm. C. Mason, Secretary, 161 So. 2nd East.

LODGE DIRECTORY.

Lodge Monte Moriah, No. 112, New York City, N. Y., meets first and second Monday of each month at 8 p. m. at Central Opera, 205 E. 67th Street. S. Abrevaya, R. W. M.; E. Crespi, Secretary, 332 Lott Ave., Brooklyn, N. Y.

Lodge Eureka No. 119, Oakland, California, meet second and fourth Saturdays of each month at 8 p. m. in Union Carpenter Hall, 761 12th street. Secretary, J. E. Jones, 1613 8th street, Oakland, California.

Lodge William McKinley, No. 121, Akron, Ohio, meets second and fourth Wednesdays, at 7:30 p. m., on third floor, 325 So. Main St.; C. E. Koons, R. W. M. 96 South College street. Clarence E. Clever, 70 West Portage street, Cuyahoga Falls, Ohio.

Lodge Patria No. 123, Toledo, Ohio, meets every first and third Thursdays of each month at 8:00 p. m. in Pythian Castle, corner Jefferson and Ontario streets. R. W. M. Maryan Iwanski, 532 E. Streicher street, Secretary Arthur F. Retzlaff, 243 Palmer St., Toledo, Ohio. All BB. of the A. M. F. are cordially invited.

White Eagle Lodge No. 127, New York City, meets second and fourth Thursdays at 8 p. m. at Grand Central Opera House, 67th street and 3rd avenue. R. W. M., A. Nosek, 149 Avenue "A", New York City, N. Y.; Secretary, Walenty Bielecki, 411 East 5th St., New York City, N. Y.

Lodge Dante No. 131, Cleveland, Ohio, meets every Thursday at 7:30 p. m., Pythian Temple, 919 Huron, R. I.; R. W. M. Vincenzo Camilli, 8017 Detroit Ave.; Secretary, Pietro Spataro, 2626 E. 11th St., Cleveland, Ohio.

Lodge Hope No. 132, Bridgeport, Conn., meets first and third Saturdays at 8:00 p. m. at 1119 Broad St., R. W. M., S. Klimaszewski; Secretary, Zygmunt Krysiak, 235 Thompson St., Stratford, Conn.

Lodge Balboa, No. 137, San Diego, Cal., meets every Thursday at 7:30 p. m. at Liberty Hall, 9th and G streets. Louis C. Young, R. W. M., 811 Thirteenth street; Willis Alexander, Secretary, 616 B St., San Diego, Cal.

Lodge Bonnie Doon No. 138, A. A. S. R. (Symbolic), Vancouver, B. C., meets every first and third Monday of each month at 8:00 p. m., in O'Brien hall, corner Homer and Hastings streets. R. W. M., Tom Hughes; Secretary, Thomas Houston, 5217 Prince Albert St., Vancouver, B. C.

Lodge Atlas, No. 139 San Francisco, Cal., A. A. S. R. in the A. M. F. meets second and fourth Wednesdays of each month at 8 p. m., California building, (German House), Polk and Turk streets. A. Dukellus, R. W. M.; J. L. Dixon, Secretary, 1688 Seventh St., Oakland, Calif.

Lodge Kilwinning No. 140, Canton, Ohio, meets second and fourth Thursdays of each month at 7:30 p. m., at Red Men's hall, 134 Tuscarawas St., East; R. W. M., Clark Schwing; Secretary, Wm. O. Klein, 1610 17th St., S. W.

Lodge Deseret No. 152, Salt Lake City, Utah, meets second and fourth Tuesdays each month at 8:00 p. m., Scottish Rite Masonic Temple, 161 South Second East Street. R. W. M., J. D. Mortensen, 222 So. State St.; Secretary Axel Forsberg, 53 Upton Place, Salt Lake City, Utah.

THE UNIVERSAL FREEMASON

Volume XIII

May 1921

Number 11

OFFICIAL EXPULSIONS.

Gaetano Menna of Savoy, No. 35, Chicago, Ill., has been expelled for gross un-Masonic conduct.

Wm. D. Williamson and Peter Williamson of G. Garibaldi No. 6, Salt Lake City, Utah, have been expelled for gross un-Masonic conduct.

INSTALLED OFFICE-BEARERS.

The Installed Office Bearers in Lodge Rising Star, No. 84, Sacramento, Cal., for the term are as follows: R. W. M., W. B. Lilly; W. M. D., A. N. Thomas; W. M. S., D. R. Davies; W. S. W., R. H. Munford; W. J. W., P. J. Wilkie; Secretary, M. J. Gastman; Treasurer, A. N. Thomas; Orator, N. Jorstad; Almoner, O. Shunk; Marshal, S. Martello; Sr. Deacon, L. J. Walker; Jr. Deacon, H. Dreke; Sr. Steward, A. Williamson; Jr. Steward, T. Tlegen; Inner-Guard, A. Heim; Tiler, J. Petrino; and Lodge Deputy, A. N. Thomas.

The Installed Office Bearers in Lodge Balboa No. 137, San Diego, Cal., for the term are as follows: R. W. M., W. Alexander; W. M. D., R. Gaboury; W. M. S., W. S. Beane; W. S. W., A. Dini; W. J. W., Leo Sullivan; Secretary, J. A. Dickinson; Treasurer, Hans Maag; Orator, Dan Drake; Chaplain, L. P. Jenkins; Almoner, E. T. Wellman; Marshal, Henry Wempner; Sr. Deacon, J. A.

Bowker; Jr. Deacon, David McFarlane; Sr. Steward, Frank Chejstovsky; Jr. Steward, Frank Lenhart; Inner Guard, H. Hart; Tiler, Roy Barnes; Musician, C. Dini; and L. C. Young, Lodge Deputy.

ANCIENT FREE AND ACCEPTED MASONS IN ROUMANIA. (Scottish Rite.)

Bucharest, Roumania,
Temple:—Str. Nicolae Golescue No. 1
Officers.

Grand Master, Bro. M. Carniol Flul; Grand Secretary for English and Treasury, Bro. B. J. Hornstone; Grand Secretary for Roumanian and the Lodge, Bro. M. Davidovici; Senior Deacon, Bro. Prof. S. Schor; Junior Deacon, Bro. M. Muster; Senior Warden, Bro. M. Zaharia; Junior Warden, Bro. A. Davidson; Tyler, Bro. M. Zussman; Orator (speaker), Bro. Dr. Alperin.

Meetings are held in the Lodge address above every, Thursday evening at 2 p. m.

Communications can be addressed to Bros. M. Carniol Flul (Grand Master), Str. Carol No. 32, Bucharest, or B. J. Hornstone (Grand Secretary), care of American Legation, Bucharest.

NOTED ROMAN DEAD.

Ernesto Nathan, 76, former mayor of Rome, died Sunday of heart failure. He contracted the disease while fighting in the mountainous country as a volunteer in the war. He was elected mayor of Rome in 1907.

TO THE BRETHREN UNIVERSAL.

Admission of Visiting Brethren.

It has come to our knowledge officially that some lodges have been exceedingly careless in the examination of visitors, so much so, as to permit suspended members to participate in their work, thereby violating the plain law of our Order, which has placed sufficient safeguards, if lived up to, to prevent the unworthy gaining admission. Recently there has gone into effect a precautionary measure whereby there can be no further excuse for any such negligence on the part of any Lodge, Council or other branch of the Order in admitting those not entitled to participate with them, and hereafter any Lodge, Council or other branch of our organization not following the prescribed methods in regard to admission of visitors will subject the Lodge or Council to be disciplined.

Lodge Secretaries.

To a very great extent is the welfare of the Lodge depending on the Secretary, and a Secretary who is prompt and accurate can do much for the good of the Order, while one who is careless can do much to retard its progress.

In referring to previous letters, the Secretary should state specifically the date when such letter was written, thus avoiding loss of time in making an extended search for such letter, a letter that may have been written months or even years previously.

The Lodge Secretary should address all official communications to the Grand Secretary General.

In ordering supplies the Secretary should be careful to see that the proper amount of cash accompanies the order, neither more nor less than the right amount. This is a rule of the Supreme Lodge, and will hereafter be strictly lived up to.

Semi-Annual Reports.

Every Lodge of the Rite is furnished with the necessary forms on which to make out semi-annual returns. These forms only are to be used, no others will be accepted, and duplicate copy of which must be retained for the archives of the Lodge as a guide for those who may follow after. The Constitution will serve as a guide as to the time when these semi-annual forms should be returned to the Grand Secretary General.

General Correspondence.

In corresponding with the Supreme Lodge, it is advisable that every one, no matter how well known he may be, should, on each letter, give his name and address, this to avoid the loss of time in making a search for his address.

Lodge Deputies.

The Lodge Deputy is the representative of the Grand Master in the Daughter Lodge, and his duties are clearly defined in the Constitution. He should communicate officially with his principal, the Grand Master Mason.

Organizing Deputies.

The Organizing Deputy should communicate officially only with his principal, the Organizer in Chief.

Stated Communications.

A Lodge to be successful should open promptly at the stated time and conduct its business with dispatch to the end that everything may be done in order and that the membership be not detained to an unreasonable hour. Very few brethren like to leave the Lodge before it be closed and if continually kept to an unreasonable hour through delay in opening are apt to become disgusted and remain away.

Growth of the Order.

The American family of the International Masonic Federation has been progressing even beyond our most sanguine expectations. New Lodges and

Councils are being added to our lists, new territory is being opened up and the time is not far distant when Scottish Rite Masonry will have a place in every State of the Union and where every Universal Mason may find a home.

Fraternally yours,

THOMAS PERROTT,
Grand Secretary General.

JOHN BURTON KEENER

Provincial Grand Master for the State of Washington.

Brother John Burton Keener, Provincial Grand Master for the State of Washington, whose portrait appears in another column, has occupied that honorable position for a number of years, serving our organization with zeal and fidelity. Bro. Keener is Grand Orator of the Supreme Lodge; also Grand Keeper of the Archives in the Confederated Supreme Council, and was first admitted to membership in the year 1912 in Lodge Caledonia No. 29, Tacoma, Washington, and he has ever since practiced the principles of Masonry outside of the lodge as well as in the meetings.

He was born in the State of Pennsylvania after the close of the Civil War. All of his grand parents were born there in the early part of the nineteenth century. Their ancestors were there before the war of the Revolution. He has earned and had conferred upon him the following degrees outside of Masonry: M. E., A. B., and L.L.B. For a number of years he was engaged in educational work in his native state, superintending graded schools, teaching in preparatory schools, normal schools and colleges. In the year 1890 he began the study of law. Removed to the state of Washington in 1902 and has ever since practiced law in the City of Tacoma.

Masonically he has steadily advanced in the Order from the Blue to the Purple

and he has a record in Masonry that any member might well feel proud of—to say the very least of it HE IS A MASON in every sense of the word.

MASONIC LODGES SPRING UP.

Order in Britain Plans New London Temple as War Memorial.

Three times as many Masonic lodges were instituted in 1920 in England and those parts of the dominions where the United Grand Lodge of England has jurisdiction as in any of the previous seven years, according to a report just made public here. Similar increases were announced by Scottish and Irish Grand Lodges and chapters.

Freemason's hall, the craft's London headquarters, has become too small for the demands made upon it, and the return from India of the Duke of Connaught, the Grand Master, is awaited for the completion of a big extension scheme, including a new Masonic temple and offices to be erected as a memorial to members who fell in the war.

Dr. Clifford was once conducting a series of services in Birmingham. Arriving a few minutes before the commencement, the doctor was refused admission by the policeman at the door.

"I want to go in," said Dr. Clifford.

"Are you a seat-holder?"

"No, I am not."

"Then you can't go in."

"I think," remarked the famous passive resister, "that there will be room for me in the pulpit."

"I am not so sure of it," retorted the officer.

"But I am Dr. Clifford, and I am due to preach in another minute and a half."

"Oh, are you?" said the incredulous policeman. "I have let in two Dr. Cliffords already."

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1, 1912.

EDITORIAL.

MENE MENE TEKEL UPHARSIN.

We learn from the current issue of the
Southwestern Freemason that during the
period of the Great War the Grand Lodge
of Louisiana permitted any member of
its jurisdiction to visit lodges of the
Grand Orient of France; that recently
this same Grand Lodge of Louisiana has,
by resolution, withdrawn its fraternal
relation with the Grand Orient of France
and the members of that particular juris-
diction are not permitted now to recog-
nize as brethren any member of the

Grand Orient of France. We have a very
strong suspicion that but few members of
the Louisiana jurisdiction, while in
France, were sufficiently well informed
in the workings of the Craft as to be able
to work their way into a lodge in the
obedience of the Grand Orient of France.
Possibly this may be the reason why the
Grand Lodge of Louisiana changed its
front.

MORE OF LOCALISM.

Our step-brethren of the Local Rite
openly admit that they cannot stop the
onward progress of the Scottish Rite
Masons in the obedience of the Supreme
Lodge for the U. S. A., and now they
are proposing another new scheme, of
which they have many, and that is by
hook or crook, endeavor to win away by
guile as many of our members as pos-
sible, in the vain hope of retarding our
progress. We are fully acquainted with
their methods and to what depths they
can descend—if they persist in such tac-
tics—there can be but one result, and
that is decay, because the time is fast ap-
proaching when even those who are now
blind may be able to see the light; also
the meaning of TRUTH AND HONOR,
which, for several years last past, has not
been the shining characteristic of a great
many of the Local Rite fanatics.

We do not mean to infer that there are
not a great many of the Local Rites who
are not good and true men and Masons,
but it is unfortunately too true that the
greater majority of them have fully ex-
emplified by their actions that they are
not possessed of the spirit of Masonry
though they hold membership in a Ma-
sonic Lodge.

I. M. F. CROWING.

Just as we go to press another foreign
Grand Power has signified to the Supreme
Lodge of the U. S. A. of Scottish Rite
Masons its desire to exchange pages of

Amity; also its desire to become a member of the International Masonic Federation of the World, and this is as it should be. However, we have the assurance of quite a number of other Grand Masonic Powers who will cast their lot with the International Masonic Federation of the World, and thereby strengthening and cementing the ties of fraternity regardless of race, creed or nationality.

WITH THE GRAND MASTER MASON.

The Grand Master Mason, Bro. Matthew McBlain Thomson, is at present visiting with Lodges and Councils in the States of Wisconsin, Illinois, Michigan, Ohio, Pennsylvania, New Jersey, Connecticut, Massachusetts, New York and elsewhere, where he will be chartering Lodges and Councils, and when he makes his report it will show, to a great extent, how we as Universal Freemasons are progressing notwithstanding all vicious attempts of our Local Rite step-brethren to hinder our work.

LODGE CONTRIBUTIONS TOWARDS THE GENERAL CHARITY FUND.

Lodge Kilwinning No. 140.....	\$2.00
Lodge Alpha U. D. Pittsburg, Pa.....	3.05
Lodge Kilwinning No. 138.....	3.00
Lodge Progress No. 141.....	1.25
Lodge Caledonian No. 129.....	3.10
Lodge Garibaldi No. 143.....	1.93
Lodge Alpha U. D., Toledo, Ohio.....	7.30
Lodge Alpha U. D., Canton, Ohio.....	9.00
Lodge Union No. 8.....	.56
Lodge Alpha U. D., Cleveland, O.....	6.50
Lodge Savoy No. 35.....	4.53
Lodge Bonnie Doon No. 138.....	4.80
Lodge Rizal No. 86.....	2.46
Lodge Kollataj No. 142.....	3.45
Lodge Ogden No. 81.....	2.50
Lodge Dante No. 131.....	1.00

THE CRAFT IN THE UNITED STATES

A Canadian Mason, who, incidentally, is a Knight Templar, a member of a Consistory and a Past Master, last month completed a trip through the United States that took him into practically every state in the Union. Being something of a Masonic student he attended a Blue Lodge in almost every town in which he found himself located for more than a day or two. The result of his observations he summed up in the following rather severe criticism of Masonry in the United States:

First—Ritualists have been placed upon a pedestal, and the social features of Freemasonry almost eliminated.

Second—The charity lecture to candidates has been nullified and the Benevolence of the Craft commercialized, and dispensed by bureaus.

Third—Large lodges and large classes are a menace to the existence of Freemasonry, and a departure from the original plan.

Fourth—Lodges are rapidly becoming "Degree Mills," grinding out Masons with merely a superficial knowledge of the ceremonies. What sort of Masonic ideals can "Degree Mills" produce?

Fifth—The only way that a very large percentage of American Brethren can prove identification with Freemasonry is the production of a Shrine Card, a Scottish Rite Diploma, a K. T. charm, a Compass and Square button, and a receipt for dues.

Now, Brother Editor, do you not think it is time for a change? Let us get back to the original plan, and exemplify the basic principles of the Craft—Brotherly Love, Relief and Truth.

Are these criticisms justified? Let each Master Mason ask himself this question and let the answer influence his Masonic conduct in the future.—Trestle Board.



JOHN BURTON KEENER

Q.—How many books, chapters, words and letters are there in the Old Testament and the New?

A.—In the King James Version, there are 39 books, 929 chapters, 23,214 verses, 593,493 words and 2,728,100 letters, in the Old Testament. In the New there are 27 books, 260 chapters, 7,959

verses, 181,253 words and 838,300 letters.

“No true Mason scoffs at honest conviction and ardent zeal in the cause of what one believes to be Truth and Justice.”

WITH OUR EXCHANGES.

IN SOLOMON'S QUARRIES.

(Frederick Houk Law.)

I have been an actual worker in King Solomon's Quarries. In all reality I have gone into the dark recesses of the rock and have broken off blocks of stone that might be fitted for the builder's use. Near at hand, I knew, was the place of the Temple—but Solomon, and his Wise Men, and Hiram King of Tyre, and Hiram the Widow's Son, and all the busy craftsmen who made the Temple were only memories—names and shadows belonging to centuries ago.

I was in the city of Jerusalem, and with true Masonic curiosity I wished to see the place of the Temple and all its surroundings. Most of all, I wished to see where the workmen worked for their day's wages, where they shaped the stones made their marks, and joined in worship in the quarries. If possible, I wished to see some of those mysterious chambers, stumbled upon unexpectedly, and found to contain some relic of the sacred past—some of the old chambers whose memory has come down to us in our busy American life.

My guide took me outside the walls of the city of Jerusalem to a place that, at first sight, looked exactly like any other old quarry. The stones were old and discolored by ages, but showed that they had been part of an outcropping or stratum from which blocks had been taken. In one place there was a great opening, like the mouth of a cave. This was the opening to the real quarry.

Under the city of Jerusalem is a vast layer of very hard chalk, so hard, in fact, that it cannot be cut by a knife, like ordinary chalk, but is hard and substantial. There is also a great layer of soft, white limestone, that makes ex-

cellent material for building, and that is easy to work.

The cave mouth opens like into a great subterranean region, like Mammoth Cave in Kentucky, or the Luray Cave in Virginia, except that cave in this case, is purely artificial and that there are no stalactites or stalagmites. Every part of the cave has been cut out by workmen. Not only that—it was cut out by ancient workmen, by the craftsmen who built ancient Jerusalem.

A proof of this was found some years ago when a party of workmen, working "on the ruins" in true Masonic style, by accident opened up a new room. It was a real and modern experience like those experiences on which much of Masonic symbolism is founded. In the newly founded chamber the explorers found an ancient inscription that read, when translated into English:

"No unknown person must come within the bounds of the Temple and its grounds.

Anyone who is taken will be held blameworthy for his own death."

Another evidence of ancient craftsmen is found in the niches made in the wall, here and there in the caverns, for the lamps used by the quarrymen to light them at their work. By the dim light of flickering, smoky wicks that almost accentuated the darkness rather than relieved it, the workmen cut the stones and took them to the outer light for more cunning craftsmen.

These ancient brethren of ours did not work, as we might, with steel drills and dynamite. They made small openings in the soft white rock, and then drive freshly wet wooden wedges into the openings. Then they put on the wedges as much water as they could until the swelling of the wood broke off the rock.

In some parts of the quarry there are great pillars that support the roof. Nu-

merous small chambers in the rock give rise to many supporting walls. It is not at all impossible that new rooms may be opened up in which will be found rare antiquarian things, perhaps of Masonic interest.

Some of the dark recesses extend far below the city of Jerusalem, reaching, I was told, a place immediately below the site of King Solomon's ancient Temple. I went to this place and looked about curiously to see if there was no place where one could go from the quarry directly to the Temple. I saw none, but I have no doubt that there is such a secret passageway. Perhaps down some dark and long-forgotten stairway, our ancient Masters, Solomon and Hiram of Tyre and Hiram Abiff came to the vaulted passages of the quarries and watched the workmen at their tasks. Strange, royal figures of the long-ago, they have now vanished into darker and more mysterious shades than those of any earthly cavern.

In the place exactly below the Temple, I was told, Masons of today hold their meetings. There must be a surpassing sense of reality in work conducted under such circumstances.

In this holy place below the Temple, in honor of Masonry, I gathered some fragments of the white stone from which, it is reasonably certain, a great part of the Temple was constructed.

Pure, clean and white—like the noble life that Masonry teaches one to live—that Temple must have shone from its hills like an emblem of hope over the bare slopes of the surrounding country.

But if we can not all go to the quarries of King Solomon and there work, even if only for a moment as operative Masons, we can at least work here in our daily lives to fit ourselves as living stones for something greater than an

earthly temple—for a house not made with hands, eternal in the heavens.

—Masonic Tidings.

MASONS ON TRIAL.

We have heard Tilers swear and curse about the ante-room. We have learned of smutty stories told in the preparation room. We have known Masters who were models of elocution and character while in the East, who were the most proficient and polished adepts in profanity when about their daily duties. We have met High Priests whose only knowledge of the name of God was to take it in vain. We have seen Eminent Commanders whose arrogance would put to shame their ancient prototypes, regardless of the fact they were obligated to follow in the footsteps of the gentlest character the world has ever known. We have been told of Princes of the Royal Secret whose private life was a sewer of rottenness.

We try to excuse ourselves for the flagrant transgressions of our teachings upon the part of many by the assertion that the mass must not be judged by the few. This is entirely true. On the other hand did we guard our doors with scrupulous care, but few of the type recited would pass our portal. And did we teach, preach and practice the tenets of our profession such men would be shown the error of their ways and amend them.

We have been so engrossed with the mad rush for membership that we have paid little attention to aught but the form of our ceremonies. We must now clean house and bring to ourselves and to those within our doors, that we must begin at the beginning and learn our obligations over and practice them in our daily life.

The Masonic fraternity is on probation. If it fails, the good God will con-

damn and bring it to naught. Every one of us is a stone in the temple. Shall it be said of us, "good work, true work, square work," or will we be cast over into the rubbish? Ask yourself: "Am I a Mason?" "Have I been exalted?" "Am I a soldier of Christ?" "Have I gained the Royal Secret?"—Square and Compass.

THE RIGHT OF VISITATION.

Nearly all the old charges enjoin the Craft to "receive and cherish strange brethren when they come over the country." "If you discover him to be a true and genuine brother you are to respect him accordingly." The Master, in his installation, is required to "promise" to respect genuine and true brethren. This right is based upon the principle that Masonry is a universal family of which Lodges are but local divisions and from this fact we have the saying that "in every clime a Mason finds a home and in every land a brother." The right of visitation cannot be denied without controverting the idea of fraternity and universality. The right of visitation is also implied in the nature of the early Masonic organization. Lodges were not necessarily permanent organizations. The old charges define them as places where Masons assemble and work.

They might be either permanent or not. All masons in the vicinity had a right to be present. That right is said to have been asserted by Pythagoras, and Mackey has therefore a strong argument for calling it a landmark. This right, however, is not absolute, but must yield to higher rights, if any there be, with which it may conflict. It is because of this fact that many Masons hold that there is no right of visitation, although there is a duty of hospitality on the part of the Lodge; that the duty is not legal but moral, and that the visi-

tor has no right whatever. They hold that since permission to visit may be refused, the right to visit does not exist. We must remember, however, that neither Mackey nor the English hold the right to be absolute. "It may be impaired or forfeited on special occasions by various circumstances." But this does not controvert the fact that in ancient times it was universally admitted that a visiting brother had the right to attend the meetings of the local lodge when engaged on general Masonic business. Whether this is sufficient to constitute a landmark or merely a principle of common law need not concern us here. We may well consider Brother Roscoe Pound's estimation of Mackey's landmarks when he says: "The foundation of all Masonic law is in Mackey's exposition of the landmarks. We may grant that not more than one-third of his twenty-five landmarks are to be accepted as such. Nevertheless, he succeeded wonderfully in putting his finger on the significant points in generally accepted Masonic usage. Everything that has been done since has been done in the light of his exposition and on more than one point he said all that was to be said." Whether there is a right of visitation or merely a duty of hospitality, Mackey is right when he says: "When admission is refused to a Mason in good standing who knocks at the door of a Lodge as a visitor, it is to be expected that some good and sufficient reason shall be furnished for this violation of what is, in general, a Masonic right.—Iowa Bulletin.

The Grand Master of New Jersey was called upon to pass on 297 cases of "visible physical defects." It would seem to be an examining physician that New Jersey needs, rather than a Grand Master.

THE ORIGINAL MASONS AND THE NEAR EAST.

To go back to the beginning of Masonry is to go back to the patriarchs of Bible days, and this means going back to the Near East. That there were Masons there before Columbus sailed on his eventful cruise is not denied.

The Mother Lodge, No. 1, is located in Jerusalem. Armenians, Syrians and Assyrians were in the Crusade, and a number were excommunicated centuries ago for being Masons.

For proof that is more modern, there is the incident related by Mrs. Pearl Larson, of Chicago, a nurse, who recently returned from Harpoot. One day she was invited into a mud hut to have a cup of tea, and saw, to her surprise, a Masonic rug on the floor. The woman explained that it had been in the family many years and that her husband, who is a Mason, had been massacred by the Turks.

The Rev. J. Y. Kombar, a native Assyrian in this country, is a thirty-second degree Mason, and he is making an appeal to all Masonic Lodges that is most convincing. He has two sisters in a Turkish harem, and can get no word from them. In his judgment 60 per cent of the 200,000 girls and women in Turkish harems, confined against their will, are the wives, sisters and daughters of Masons who were massacred by the Turks during the last five or six years.

Naturally, he feels strongly that the Masons of America should demand the release of these young women, and, obviously, he is making an appeal that is touching and convincing. The Near East Relief has eleven homes which shelter girls rescued from Turkish harems,

but they could fill a hundred homes with them if they had money to establish them.

—Exchange.

MASONIC SERVICE.

To be a Mason means to serve. You serve by your very presence in the lodge; more, when you show your true interest in its proceedings; most, by frankly and manfully making every suggestion for the good and welfare of your lodge and the fraternity. What does a candidate who receives the light think of Masonry when those whom he is soon to call "Brethren" are absent? What will he think of the strong fraternal ties supposed to link us into a mighty chain encircling the globe, when he finds just a few true ones to receive him in our spiritual Temple?

To miss a lodge meeting on account of a social affair or bad weather means a great disappointment to the officers, who in all circumstances are in their stations and places; means a handicap on the development of the lodge, a lack of interest in the high ideals of our ancient Order.

The young Craftsman sometimes knows more—or thinks he knows—the first year he is a member of the fraternity than the old Past Master who has grown gray in a faithful study of the ancient landmarks and their significance.

To love and bear, to hope till hope creates from its own work the thing it contemplates; neither to change nor falter nor repent; this is to be good, great and joyous, beautiful and free; this alone, life, joy, empire and victory.

It should be the business of every Craftsman to seek and find some avenue of usefulness through which his life will be a blessing to those with whom he comes in daily contact. We become

good inasmuch as we do good to others.

The contribution of Masonry to the world lies in the life of its members. Whatever of Masonry may eventually reach the legislative halls or the marts of trade or the shops of industry must be carried there by individual members and whatever of good Masonry may accomplish in the world will be the sum of the worth of its members.

A Man is a Mason when he has kept faith with himself, with his fellow men, with his God; in his hand a sword for evil, in his heart a bit of song—glad to live, but not afraid to die!

Do not be in a hurry to leave the lodge room when the session closes. Take time to greet your brothers and also to wish them success in their various callings of life. A kind word and a brotherly interest doeth more good than you imagine. The inspirations and aspirations of the human souls have received a renewed impetus, so the experience of life teaches us, from such cordial fellowship. Therefore let us be kind, considerate and gracious toward our brothers and we will be highly blessed in the giving and they in the receiving.

If possible every new member should be given something to do. He usually has an eager desire to become a participant in Masonic activities that should be satisfied. It will mean much to him as well as to the future of the lodge.

Masonry will continue to bear its share of the burdens of good society and will as usual be tolerant, generous and charitable toward the weakest of God's creatures.

What a man says he will do is not what counts. What he does is what has weight. Some people promise to do a thing and presto! they consider it done—but usually fail to come across.

—The Keystone.

READY FOR THE LAST CALL.

By Bro. R. A. Turner.

The young man may die, the old must die, and when we die our works must follow after us. If we lived an honorable, upright, foursquare life we have nothing to lose and all to gain. It is imperative that we shun even the appearance of evil, honor father and mother, be a good husband, a kind and considerate father, a believer in one just God, considerate of friend and foe, to clothe the naked, feed the hungry, visit the sick and the afflicted, the fatherless and the widow in their distress, and keep ourselves unspotted from the world. If we do all this, when we shall have passed away we shall leave behind us a record, and our works will surely follow after us, and we shall not soon be forgotten, and though we are numbered with the dead our work liveth and shall ever be an example for those that follow us.

Masonry teaches us how to live and how to conduct ourselves through life, and if we live right in the sight of God and man, we shall surely die right. Masonry cannot do otherwise than make good men better if lived up to. It makes no matter how good we may be, if we are good Masons we lose nothing thereby, but gain much because of our good Masonry, which is a constant reminder to us of our duty to ourselves, our families, our neighbours, and to God.

Masonry helps to make crooked paths straight, and turns darkness into light; promotes charity, good will, good manners, friendship, and fraternity; is a blessing to all mankind, and, like pure gold, the harder you rub it the brighter it grows.

Masonry acknowledges the Fatherhood of God and the brotherhood of man;

It is inspiring, elevating, and ennobling, its teachings are of such nature that one never tires of delving into fathomless parts; it is a solid comfort to us in the dark and terrible days of distress and sorrow, and continually points us to something higher than poor frail man.

Masonry cares for us when nothing else does, and consoles us when real consolation is needed and appreciated; it gives us assurance that we shall not suffer if within the bounds of the Fraternity; it tells us of our faults and shortcomings and warns us of approaching danger; it gives back to us all we put into it, no more nor no less. That is all that any fair-minded man can ask; it does for us the things we cannot do for ourselves and places us under obligation to return similar favors if so much lieth within us.

Then, when the last roll is called, when all hope on earth has vanished, all hope of longer remaining on earth has gone, and time is no longer with us, may we all be gathered with the redeemed of God, while our Brothers assemble around our open graves and lay on our caskets the evergreen sprig.

BLACK BRETHREN.

The following article recently appeared in the "Square and Compass," and is a fair example of how current popular thought should never be allowed to affect the internal economy of the Craft. Also it is a striking comment upon actual practices in the land of Liberty and Equality. We have sat in lodge with full-blooded Maoris, and it is evident that natives of India, of every caste, are members of British-Indian lodges. Precept and example should ever advance with equal pace, and the cry of Equality should never be raised when no equality is intended. Here is the article:

At the annual Communication of the Grand Lodge of the State of Washington in 1897, a petition was received from two colored men, Con R. Rideout and Gideon S. Bailey, representing themselves as "Free and Accepted Masons of African Descent," requesting the Grand Lodge to "devise some way whereby" they, "as true, tried, and trusty Masons, might be brought in communication with and enjoy the fraternal confidence of members of the Craft in that State."

Rideout was an intelligent and prepossessing half-breed—who claimed to be a son of General Wade Hampton, and who was a practising attorney among the colored population of King Country; and Bailey was a Justice of the Peace at Franklin, one of the coal camps, in which all the labor was done by negroes. He was apparently of the full blood, and shrewd to a degree, having served in the Union Army during the Civil War. The petition was referred to a committee, consisting of P. G. Masters Thomas M. Reed and James E. Edminston, and to the then S. G. W., who became G. M. the following year, William H. Upton.

At the following annual Communication the committee made its report, and recommended the adoption of four resolutions, which were passed with virtually no opposition. These resolutions recited that "Masonry is universal, and not to be limited by test of race and color; that this Grand Lodge does not see its way clear to deny or question the right of its constituent lodges, or of the members thereof, to recognize as brother Masons negroes who have been initiated in lodges which can trace their origin to Prince Hall Lodge No. 459"; and that, recognizing the existence of race prejudice, "if regular Masons of African descent desire to establish within the State of Washington lodges confined wholly or chiefly to Brethren of

their race," and such lodges eventually form a Grand Lodge of their own, "we would not regard their action as an invasion of our territory, but would let them manage their own affairs in their own way, provided they strictly observe the landmarks"; and, finally, "that the Grand Secretary be instructed to acknowledge the receipt of the communication and forward to them a copy of the proceedings of this Communication as a response to said communication."

The action of the Grand Lodge was given out to the newspapers and the Associated Press sent all over the world the announcement that "the Grand Lodge of Washington had recognized Negro Masonry." All the qualifications in the resolution were brushed aside, and the dispatches produced a consternation throughout the Masonic world almost unprecedented. Without waiting for the Grand Lodges to meet, or to receive the printed reports from Washington, some Grand Masters issued proclamations of non-intercourse with the Grand Lodge of Washington, and some went so far as to declare Washington Masons clandestine, and the territory open for the establishment of lodges therein by any and all other Grand Lodges. Masons from Washington were denied the privilege of visitation in other Grand Jurisdictions, and madness ruled the hour among the Craft.

When the Grand Lodge was opened in 1899 a most extraordinary revulsion of feeling was evinced. Outside of the Grand Master the Colored Brother was without a champion, and none so poor to do him reverence. The enthusiasm and humanitarianism of 1897 was dead, and replaced by cold feet and unfeeling hearts. The Grand Lodge had had enough of standing up for principle and right, and there was an insistent demand for an immediate backdown. Bro. Upton, to avoid an un-

conditional surrender, prepared a declaration upholding the historical contentions but waiving them in practice, which was adopted with two dissenting votes. This declaration was accepted as satisfactory by nearly every Grand Lodge which had severed fraternal relations, and others, after due deliberation, yielded to a general sentiment that Washington had been sufficiently punished and the negro war became a closed incident.

William H. Upton, about whose devoted head the thunders of Olympus broke, was an attorney and a student of exceptional ability. His labors for the benefit of the Craft were many and his logic unanswerable. The paper prepared by him and submitted to Grand Lodge was afterwards published under the title adopted by this article, and reviews the subject in all its phases, and has been considered a masterpiece. It cannot be covered in detail in an article, and should be read, not only for its bearing upon Negro Masonry, but also for the other valuable Masonic information contained therein which renders it a classic. The crux of the arguments revolves about the origin and legitimacy of Prince Hall Masonry, which, briefly arose as follows:

On 6th March, 1775, an army Lodge attached to one of the British Regiments stationed under General Gage, in or near Boston, Mass., initiated Prince Hall and fourteen other colored men of Boston into the mysteries of Masonry. These fifteen Brethren were authorized by the lodge which made them—as was the custom of the day—to assemble as a lodge, which they apparently did, but performed no work until after they were regularly warranted. They applied to the Grand Lodge of England for a warrant on 2nd March, 1784, which was issued to them, as the African Lodge No. 459 on 29th September, 1784, under

which the lodge was organized on 6th May, 1787, with Prince Hall as Master. The lodge remained on the English register until the amalgamation of the rival English Grand Lodges in 1813, when it and other English Lodges in the United States were erased.

Prince Hall was a man of considerable ability, and worked zealously in the cause of Masonry. It is claimed that "he was appointed by the English Grand Lodge as Prov. Grand Master for lodges of black men in America, by the same English Grand Lodge which appointed Henry Price sixty years previously a Prov. Grand Master for lodges of white men in America." (P. G. M. George W. Baird.) Acting as such, various Negro bodies received warrants in Philadelphia, Rhode Island, and elsewhere. In 1808 these lodges joined in forming the "African Grand Lodge," of Boston, afterwards styled the "Prince Hall Grand Lodge of Massachusetts." The second Grand Lodge, called the "First Independent African Grand Lodge of North America in and for the Commonwealth of Pennsylvania," was organized in 1815, and the third was the "Hiram Grand Lodge of Pennsylvania."

The ideas concerning Negro Masonry may be said, roughly speaking, to be embraced under six classes: First, as imposters, or not as Masons at all; second, as persons whose claim to Masonic consideration has been passed upon adversely; third, as Masons, more or less irregular, whose claims to legitimacy it would be inconvenient to acknowledge, fourth, as persons whose claims have never been passed upon by the Grand Lodge to which we owe allegiance, and, therefore, every Mason must be his own judge; fifth, as Masons who have been made consistently with the landmarks, but whose organization it is not expedient for us to grant official recognition; sixth, as Masons who ought to be ac-

corded the same recognition accorded to other American Grand Lodges. The literature upon the subject is widely scattered and of deep interest, but as a matter of fact the subject today has but an academic interest, as the issue is a dead one by custom.

For about forty-five years the Grand Lodge of New Jersey has had upon its roster a lodge which at one time consisted of white and colored members. The whites have withdrawn gradually, leaving the Alpha Lodge, No. 116, of Newark, with only colored members. Some years ago the Grand Lodges of Mississippi and Oklahoma awoke to the fact of the existence of this lodge, and withdrew their affiliation with New Jersey, since when the breach has been healed.

The Grand Lodge of Liberia, Africa, which is composed of negroes, is upon the list of "regular" Grand Lodges, and is recognized by the Grand Lodge of England, and we understand also by the Grand Lodge of New York. Some very interesting episodes are recorded, however, as occurring when members of Liberian Lodges have sought admission to New York lodges.

—The Keystone.

Friend—Why do you never take your family out in your car.

Newrich—My wife is against it.

Friend—Why so?

Newrich—There are seven in my family and she's afraid people would think I was operating a jitney bus.—Boston Transcript.

"How do you get along with your father-in-law?"

"It's fifty-fifty. He thinks no more of me than I do of him."—Detroit Free Press.

MASONIC CLEANINGS.

A passionate temper renders a man unfit for advice, deprives him of his reason, robs him of all that is great and noble in his nature, makes him unfit for conversation, destroys friendship, changes justice into cruelty, and turns all order into confusion.

There must be a desire to understand the hidden beauties of Masonry, instead of contentment with the perfect reciting of words. The Craft must choose and promote officers who are interested in the spirit of Masonry and see further than the mere forms. No officer should be retained who knows nothing but the ritual.—"Iowa Bulletin."

The Mason who casts a black ball out of spite, or because his ambitious wings have been clipped, manifests the spirit of the murderous Mafia. He hides in the shadow and stabs in the dark. His heart is not attuned to the music of Masonic truth.

It is a part of the great mission of Freemasonry to develop the nobler and better attributes of our nature; to school our hearts up to the sublime emotions of charity, and thus approach nearer the realization of truly "loving one another."

Let us not regard it as a calamity to the lodge every time the ballot is dark, but measure the strength of our lodge by the quality rather than the quantity of its membership.

Next to soliciting is the evil of reminding a man too often of the fact that Freemasons do not solicit membership, which is but a milder form of solicitation and one which contradicts itself.

The Masonic backbiter and slanderer is Masonry's worst enemy. May his tribe decrease.

It is observed that the tendency of Freemasonry in the United States is to be more concrete in the application of

the principles of the fraternity to the every-day affairs of life.

Masonry not thoroughly imbued with the spirit of tolerance should be called by some other name. Intolerance can have no place in Masonry. As well try to make persecution a Christian virtue.

The dream of a League of Masons looms upon the horizon. It may prove only a dream, but if the movement results in the creation of a great universal brotherhood, then the full measure of endeavor will be complete.

—The Keystone.

WHEN IS A MAN A MASON?

When he knows down in his heart that every man is as noble, as vile, as divine, as diabolic and as lonely as himself, and seeks to avow, forgive, and to love his fellowman. When he knows how to sympathize with men in their sorrows, yet even in their sins, knowing that every man fights a hard fight against many odds.

When he has learned how to make friends and keep them, and, above all, how to keep friends with himself. When he loves flowers, God's greatest gifts, and can hunt birds without a gun; when he feels the thrills of an old forgotten joy; when he hears the laugh of some merry child and joins in with its glee.

When he can feel happy and high-minded amid the many reverses in life and can do the work that looks drudgery, and smile while doing that kind of work. When star crowned trees and the glid of sunlight on flowing waters subdue him like the thought of some loved one that has long been dead.

When no voice of distress reaches his ears in vain, and no trembling hand stretches forth seeking his aid without a hearty response. When he finds good in every faith that helps any man to lay

hold on divine things, and sees a majestic meaning in life, whatever that faith may be. When he can look into a mud-puddle by the wayside and see something more than mud, and into the face of the saddest and most forlorn mortal and see something more than sin, and can say something at least, though it be little, that would help that fellow's name.

When he knows how to pray, how to love, how to hope, and how to forgive the shortcomings of his lesser informed brother. When he has kept faith with himself, with his God, with his fellow-man; with his sword of faith for evil and a song in his heart, when he is glad to live and serve, and not afraid to die.

When he lends a strong arm to the fallen, defends womanhood, trusts in his neighbor and hails him as his equal. When he pays homage to Deity with that reverential awe that is due from the creature to his Creator; when he cheerfully administers to the truly worthy needy, and wipes the tears from the widow's eye and supports the home of the orphan. Such men have found the only real secret to Masonry. This is some of the real teachings of Masonry, old as the earth, tried in the fire, and withstood all persecutions.

This kind of a man cannot be crushed; he may weaken at times when off his guard, but his thoughts return to find him the same true, stern liberator of men, building each day, and will finally complete and dedicate the true temple of love.—"New England Craftsman."

"My daughter is the initiative and my wife is the referendum."

"And where do you come in?"

"Oh, I'm the recall. They recall my existence whenever the bills come in."—Boston Transcript.

HISTORICAL SKETCH OF THE LODGE OF GLASGOW ST. JOHN, 3 MS.

The history of the ancient Lodge of Glasgow is an important one, and is interesting to the Craft in general, as one of the oldest Lodges in the world, and especially interesting to the Masons of Glasgow, the largest province numerically speaking in Scotland, as embodying the history of Masonry in the city from the earliest times, down to the institution of the old Lodges of St. Mungo and Kilwinning No. 4, in the beginning of the 18th century.

No country possesses so many Lodges whose origin is lost in the mists of antiquity as Scotland, and on account of the tempestuous times through which our little kingdom had to steer, it is indeed, surprising that we have so many proofs of their antiquity as are in existence.

In dealing then with these old Lodges one remarkable fact appears, namely, they all exist in old Cathedral or Abbey towns—No. 0 Kilwinning Abbey, No. 1 Holyrood Abbey, No. 12 Melrose Abbey, No. 13 St. Machars Cathedral, No. 3 (Scoon and Perth) Scoon Abbey, No. 3 bis Glasgow Cathedral, No. 9 Dunblane Cathedral, No. 30 (Stirling) Cambuskenneth Abbey.

Strange to say, the number on Grand Lodge Roll is no indication of the age of the old Lodges of Scotland, and until Grand Lodge considers the question of true precedence, the roll will continue to be unsatisfactory.

All the historians of these Lodges state that they were instituted at the inception of the ecclesiastical buildings in their neighborhood. In this view then the Lodge of Glasgow may claim an antiquity before 1124, for in 1115 David, the Prince of Cumbrla refounded the see, and promoted his preceptor and chancellor, John, to the Bishopric. Pre-

vicious to this time the Cathedral had fallen much into decay, and it is recorded that the new prelate rebuilt a part with stone. If Masonic Lodges reared these edifices, then Masonry in Glasgow yields to none in the matter of antiquity. To quote the late Dr. Robertson of Edinburgh, the historian and archaeologist, in his "Scottish Abbeys and Cathedrals": "The minister of which we have thus tried to sketch the history is undoubtedly a noble work of architecture. It is yet more memorable in its traditions. Ancient story, associates its site with the first preaching of the faith in Scotland. Here the Cross was planted, and here was ground blessed for Christian burial by a Christian bishop; while Iona was yet an unknown island among the western waves; while the promontory of St. Andrews was the haunt of the wild boar and the sea-mew, and only the smoke of a few heathen wigwags ascended from the rock of Edinburgh." The question then arises, how can the present Lodge of Glasgow connect itself with the builders of the Cathedral? This query it must be confessed is difficult to answer, and the cogent words of the Rt. Hon. W. E. Gladstone come with force to the mind. "It has been observed as a circumstance full of meaning that no man knows the names of the architects of our Cathedrals. They left no record of themselves upon the fabrics, as if they would have nothing there that could suggest any other idea than the glory of that God to whom the edifices were devoted for perpetual and solemn worship; nothing to mingle a meaner association with the profound sense of His presence or, as if, in the joy of having built Him an house, there was no want left unfulfilled, no room for the question whether it is good for a man to live in posthumous renown." Besides, we have no evidences of the common people of that period.

The history of Scotland from the 12th to the 16th century is the history of Bishops and Kings, of the story of Clerical arrogance, royal quarrels, and the strifes of feudal Lords. The clergy were the only educated class who could record what had happened, and they very likely would have considered it an act almost amounting to sacrilege to have written and preserved the transactions of a number of stone masons whom they had employed to rear their temples, and who would most probably have been treated with little better courtesy than the serfs of the Barons, and other dignitaries of the time. Need wonder then be expressed that the Lodge has no direct proof of continuity through these centuries? These facts, however, have come down to us, that the Cathedral of Glasgow, as it is at present known, was commenced about 1115, and it was the 16th century ere it was completed. The incorporation of Masons received a Seal of Cause from the Magistrates in 1551, and while there is no direct evidence that the incorporation was formed out of the Lodge, there is a good deal of circumstantial evidence that this is so. It is not within the scope of a short sketch such as this is to give the proofs on the point, but of the close connection between the two bodies may be mentioned the fact that the Master of the Lodge of Glasgow was ex-officio Deacon of the Incorporation from 1600 to 1850, and a list of Past Masters from that early date down to Brother James Laing, the present R. W. M. is complete, and annexed to the bye-laws of the Lodge. So far, then, as that remote period is concerned, as a Masonic Lodge built the Cathedral, and as Masons were working at it down to the middle of the 16th century, when the Magistrates granted a Seal of Cause to the Masons, and the proofs from this latter period to date being complete, it is reasonable to con-

clude that the present Lodge have preserved their continuity from these early times. At any rate, no Lodge in the Province disputes the premier position occupied by 3 bis., and there are no historical facts which in any way contradict or even throw doubt on the claims of the Lodge of Glasgow St. John.

So far, we have been traversing, to some extent, the region of conjecture and tradition, and while to many minds this is quite satisfactory as mathematical proof, in the realm of history is not always possible, the Lodge has certain documentary evidences of her antiquity. Among these may be mentioned the old Charter of the Lodge, which may be translated as follows: "Malcolm the III., by the Grace of God King of the Scots, wishes health and safety to the Bishops, Princes, Earls, Barons, Ministers, and Administrators of our law, and all good men of the nation, both clergy, laicks, or common people, and to all where these presents shall come—greeting. Whereas, our trusty and well beloved friends, the operative Masons in the city of Glasgow, hath by their petition humbly represented to us that the inhabitants of this city has been imposed upon by a number of unskilled and insufficient workmen that has come to work and also has erected Lodges contrary to the rule of our Cathedral and other parts of the city, and Masonry, and being desirous of putting a stop to such unskilled and Irregular brothers, most humbly pray us to grant them our royal license and protection for stopping such Irregular disorders, and we being willing to give all due encouragement to so reasonable a petition, are graciously pleased to condescend to their request, and we do by these presents ordain and grant to our petitioners to incorporate themselves together in an incorporation, and we strictly discharge any Mason within the aforesaid city to

work in it until he serves his time as an apprentice for the space of seven years, or be married to a Freeman's daughter, and he or they shall be examined anent their skill and knowledge of cunning or knowledge to be received into the Incorporation, each shall pay 20 pounds Scots to the common funds and 3 pounds to the altar and clerks' and officers' dues, which the aforesaid Incorporation shall always be allowed to be the Judges of that and other laws made for behoof of the foresaid Incorporation.

Item—That the free Incorporate Masons of Glasgow shall have a Lodge forever at the city of Glasgow. None in my dominions shall erect a Lodge until they make application to the Saint John's Lodge, Glasgow; and they, considering their petition and examining their character and behavior, grant them a charter conform to their regulations.

Item—That all the members of said Incorporation shall have liberty to quarry stones, lime, sand, and other materials from the ground of persons for paying the damages of what they occupy or damage for building of the aforesaid Cathedral. But if the owners of said lands and the said workmen do not agree, each party is to choose an honest man to value the expense of the foresaid damages.

Item—And that any having power from me maintain my peace, firm and stable, against all other pretenders and usurpers who encroach on me or my subjects to disturb our peace.

Item—And that you and all my subjects in this obey the magistrates in all things relating to my peace and the good of the city.

Item—And that you instruct and teach apprentices, and that none take or employ any man's apprentices when their time of apprenticeship is not come

pleted, under the pain of paying 20 pounds—the one-half to the Incorporation, one-fourth to the Lodge, and one-fourth to Saint Thomas's Altar—to say mass for their souls.

Item—And I strictly charge and command that none take in hand to disturb the free operative Masons from being incorporated freemen, or to have a free Lodge, to take away their good name or possession, or harass or do any injury to my Freemasons and petitioners, under the peril of my highest displeasure; and we order that notice be taken that due obedience may be rendered to our pleasure herein declared. Given at our Court at Fordle, the 5th day of October, 1057 years, before these witnesses: Earl David, my son, Earl Duncan; Earl Gilbert of Monteith, Sir Robert of Velen, Adam of Stenhouse, and Andrew Hamilton, Bishop of Glasgow." It is true that the authenticity of this Charter has been called in question, but we understand that the Lodge do not claim that it is an original Charter of Malcolm the III., but merely a copy made about 200 years ago imperfectly transcribed, and the work of a man who had the same failings as many men of today of endeavoring to improve on the spelling and phraseology of an age, the modes of expression of which had become obsolete. It is difficult to conceive what object could be served by the fraudulent concoction of such a Charter.

The earliest Minute, which is in the Minute Book of the Incorporation, is as follows: The last day of December, 1613 years, appeared John Stewart, Deacon of Masons, and signified to David Slater, Warden of the Lodge of Glasgow, and to remanent Brethren of that Lodge, that he was to enter John Stewart, his apprentice, in the said Lodge. Lykna upon the morn, being the first day of January, 1614 years, the said Wardens

and Brethren of the said Lodge entered the said John Stewart, younger, apprentice to the said John Stewart, elder, conform to the acts and liberty of the Lodge." The verity of this Minute is undoubted, and with the exception of the Lodge of Edinburgh (which is in possession of the finest set of Minutes in the Masonic world), no other Lodge in the kingdom can produce one of the same antiquity.

In the records of the Town Council of Glasgow there is a Minute of date 15th March, 1626, bearing that "the said day the ground stone of the Tollbooth of Glasgow was laid," and the names of the members of the Lodge are given as being present.

Again, about the year 1628, the Masters of Scotland drew up the well known Charter in favour of Sir William St. Clair and his heirs male Barons of Rosslyn, to be Grand Master Mason, in consequence of a Royal Charter to the same effect, with other valuable documents, having been "consumed and burnt in an flame of fire within the Castle of Roslin." The date of the accident is obliterated. This Charter is signed by, firstly, "The Lodge of Edinburgh," and secondly, "The Lodge of Glasgow, John Poyd, Deakin; Rob Poyd one of the Mestres," and other Lodges. The notarial docquet attached thereto is as follows: "Robert Caldwell, in Glasgow, with my hand at the pen, led by the notar under subscriyand for me because I cannot writt myself. J. Henrysone, notarious asserruit." The Grand Lodge was established in 1736, but the Lodge refused to recognize its authority; and it was not until 1850 that the members resolved to approach the Grand Lodge of Scotland with the view of becoming amalgamated, with the result that it was placed on the Grand Lodge Roll as "The Lodge of Glasgow, St. John, 3 bis." The oldest known name

of the Lodge is "The Lodge of Glasgow," the master signing the St. Clair Charter for "The Lodge of Glasgow" in 1628. This title became inapplicable when other Lodges were established in Glasgow, and the distinguishing term "St. John" was adopted in the beginning of the 18th century, thereafter the name was changed to that of "The Glasgow Freemen Operative St. John's Lodge," which continued the designation till 1850, when the present title was granted, and thus resuscitated the old name. The first R. W. M. was Deacon Conventer William York.

The Lodge is in possession of some fine relics of the olden time, and we cannot here refrain from referring to the Oaken Charter Chest made in the year 1684, which date it bears. It is beautifully carved, and is in good condition. It has been shown at all the exhibitions of Old Glasgow which have been held, and is recognized as the finest specimen of its kind in existence.

In thus briefly tracing the history of the Lodge of Glasgow, we have only been able to give a few of the more important facts. It is a subject worthy the study of the Masonic student, but up till now no historian has taken it up. It is true that James Cruikshank issued in 1879 a sketch of the Incorporation of Masons and the Lodge of Glasgow, but the latter is only dealt with as collateral to the Incorporation, and Mr. Cruikshank did not go into the original documents himself. D. Murray Lyon, Lawrie, and Gould all refer to it only incidentally in their treatises on Freemasonry.

—Scottish Freemason, January, 1895.

Masonry is a great reconciler, a wonderful harmonizer; its teachings and its symbolism tend to soften the acerbities of life, and to minimize the clashings of creeds and the strife of parties. Masonry

makes for peace and union. In this great work it is the handmaid of religion and one of God's appointed messengers.

LEXICON.

Fortitude.—One of the four Cardinal Virtues referred to in the Apprentice degree, symbolized by the Tassels on the four corners of the Indented pavil.

Forty.—A number the significance of which is enlarged upon in the old lecture of the Priestly Order of the Temple, i. e. the term of probation of our first parents in Paradise; the duration of the flood, and the time the water covered the earth; the forty years that Moses spent in Midian, and the forty days he spent on the Mount. The forty years of the reigns of Saul, David and Solomon. The forty days grace allotted Ninevah for repentance and the forty days and nights of the fast in the wilderness.

Forty-seventh Problem of Euclid.—Suspended from a Square forms the Jewel of a Past Master of a Lodge under the English Constitution.

Foul.—Used to denote the condition of the Ballot-Box when three or more black balls are cast.

Foundation-Stone.—Often applied, though in-correctly, to the Corner Stone.

Four-Lettered-Name.—The tetragrammaton or ineffable name of Jehovah, which is spelled in Hebrew by the four letters Jod-He-Vau-He.

Four Crowned Martyrs.—Four legendary Craftsmen named Cladius, Castorius, Symporianus and Nichostratus said to have suffered martyrdom in the reign of the Roman Emperor Diocletian for their refusal (they being Christians) to worship the statutes they themselves had made.

The Literary Lodge of England, Quator Coronatorum of London is named after them.

LODGE DIRECTORY.

Alpha Casare Battisti of Pittsburgh, Pa., meets the Second and Fourth Thursdays of each month at 8:00 p. m. at 1349 5th Ave (Fifth Ave Bank Bldg.): R. W. M. Frank Serra; Secretary, Vincenzo Capalbo, No. 4, Acorn St. Hazel Sta., Pittsburgh, Pa.

Alpha "O" Pittsburgh, Pa., Branch, meets first and third Thursdays of each month at 8:00 p. m. at 607 Webster Ave., McGreagh Bldg., Frank Serra, R. W. M.; Vincenzo Capalbo, Secretary, No. 4 Acorn St. Hazel Sta., Pittsburgh, Pa.

Mecca Temple, A. A. O. N. M. S. of San Francisco, Calif., meets first Friday each month at 8 p. m., in the California Hall, San Francisco, Calif. A. L. Fetherolf, EMIR.

Ebeta Chapter No. 7, O. E. S. (C. B.) meets every first and third Saturday of each month at 8:30 p. m. in the A. A. S.R. Masonic Temple, 595-7 Courtland Ave., New York City, N. Y. Sister M. Franklin, Secretary, 596 Courtland Ave.

San Francisco Encampment No. 27 Early Grand High Knight Templars, meets the third Friday each month at 8 p. m. in the California Hall, San Francisco, Calif. H. Methmann, Eminent Commander.

Lodge Kilwinning No. 38, Portland, Ore., meets every Tuesday at 8 p. m., Pacific States hall, Alder St., between Tenth and Eleventh Sts. H. L. Kelley, R. W. M.; Ralph G. Bodley, 680 Flanders St., Apt. 4, Secretary.

Lodge Alpha King Solomon U. D. St. Louis, Mo., meets first and third Saturdays of each month at 816 Olive street, Odd Fellows' hall, No. 2, at 8:00 P. M.; M. A. Wilson, R. W. M., 4576 Laclede Ave.; Ettore J. Giancola, Secretary, 2604 Dickson St., St. Louis, Mo.

Alpha Litberty U. D., Racine, Wis., meets at Moose Temple, College Avenue and 6th street, on the second and fourth Wednesdays of each month at 8:00 p. m. R. W. M. August Grapentin; Secretary Harold J. Murphy, 1933 Grange Avenue, Racine, Wisconsin.

Alpine Lodge No. 1, C. B., A. F. & A. M., Scottish Rite in the A. M. F., meets first and third Friday evenings, 8:00 p. m., at their hall, 1824 Central avenue, Los Angeles, Cal. All BB. of the A. M. F. are cordially invited. L. P. Lea, Sec., 1824 Central avenue.

Lodge King Solomon No. 1, C. B., Washington, D. C., meets first Monday each month at 8:00 p. m. in Temple Hall, 1717 Pennsylvania Ave., N. W., Washington, D. C. Charles M. Carter, R. W. M., 1114 First St., N. W.; Eligh Smoot, Secretary, 2426 F St., N. W.

Provincial Grand Lodge (Symbolic), C. B. in the A. M. F., East of Washington, D. C. Henry C. Scott, Provincial Grand Master and President-General of Colored Branch, 521 21st St., N. W. Washington, D. C. Newport F. Henry, Provincial Grand Secretary and Secretary-General, 206 "P" St., N. W., BB. Washington, D. C. Other Office-Bearers BB. Thomas H. Harper, B. R. Snyder, Alex Dabney, Dan Williams, Mingo Saunders.

LODGE DIRECTORY.

Lodge G. Garibaldi, No. 6, Salt Lake City, Utah, meets second and fourth Wednesday of each month at 8:00 p. m., Scottish Rite Masonic Temple, 161 South Second East street. R. W. M.

Dan J. Blyth, 54 West Broadway, Sec-
Wm. C. Mason, 161 South Second East

Lodge Golden Thistle, No. 12, A. & A. S. R. F. M., A. M. F., meets second and fourth Thursday each month at 8 p. m., in the California hall, San Francisco, Calif. A. L. Fetherolf, R. W. M.

Lodge Heather Bell, No. 12, Scottish Rite of Adoption, Salt Lake City, Utah, meets each Monday in Scottish Rite Masonic Temple, 161 South Second East; Marie Evans, Worshipful Mistress; Georgia Chinn, Secretary, 442 Edith Ave., Salt Lake City, Utah.

Lodge Golden Star No. 15, San Francisco, Cal., meets first and third Wednesday of each month in California House (German House), Polk street, between Turk and Eddy streets. Harry Fieldhouse, R. W. M., 91 Elgin Park; Ed. A. Rower, Secretary, 144 Jolce street.

Ionic Lodge No. 15, A. F. A. M., meets second and fourth Saturdays in each month at 595 Courtlandt avenue, New York City, N. Y.

Blue Ridge Lodge, A. A. S. R. "Symbolic," "C. B.," meets the second and fourth Tuesday of each month at 328 Bank St., Newark, N. J., I. L. Evans, Secretary, 24 Spruce St., Passaic, N. J.

Lodge St. John No. 21, Los Angeles, Cal. Meets every Wednesday, 8:00 p. m., Flower Auditorium, 1720 So. Flower St.

R. W. M., A. W. Alley, 220 W. 59th St.; Secretary H. P. Fisher, 324½ South Hill Street.

Golden Gate Council of Kadosh, No. 28, of San Francisco, Calif., meets second and fourth Friday each month at 8 p. m., in the California Hall, San Francisco, Calif. Eli Gordon, Eminent Commander.

Lodge Caledonian No. 29, Tacoma, Wash., meets every Wednesday at 813½ Tacoma Ave., at 8 p. m.; A. Nelson, R. W. M., 2117 Wilkinson Street; Carl Berg, Secretary, 858 So. Prospect St., Tacoma, Wash.

Lodge Savoy No. 35, Chicago, Ill., meets 2nd and 4th Mondays at 8 p. m., at 1223 Milwaukee avenue, Chicago, Ill., Secretary, Epifanio J. Castellano, 1452 Sedgewich street, Chicago, Ill.

Pacific Council of K. D. S. H. No. 35 Seattle, Wash., meets every first and third Saturdays of each month at Masonic Temple, 1923½ First avenue. Sojourning FF. welcome. W. S. Pulver, Eminent Commander, 1236 Taylor avenue; T. J. Engelstad, Chancellor, 607 Eleventh avenue, Seattle, Wash.

Lodge Trinity No. 44, Seattle, Wash., meets every Monday at 1923½ First avenue, at 8 p. m. W. S. Pulver, R. W. M., 1236 Taylor avenue; Paul Raden, Secretary, 2013 Second avenue.

Washington Council of Kadosh of E. G. National Scottish Rite No. 45, C. B. Washington, D. C., meets the second Wednesday of each month at the Temple No. 1111, 19th St., N. W. Mingo Sanders, Eminent Commander, Thomas F. Harper, Chancellor, 208 H. Street, S. W.

LODGE DIRECTORY.

Lodge Kilbarnock No. 57, Astoria, Oregon, meets every second and fourth Wednesdays at 8 p. m., in the A. O. U. W. hall, 9th street; Walter Kallunki, R. W. M., 124 West Commercial street, H. M. Lornsen, Secretary, 1609 Irving Ave., Astoria, Oregon.

Lodge Harmony No. 60, meets first and third Tuesdays at 8:00 p. m. at Masonic Temple, Redmond, Wash. R. W. M., George B. Martin, Falls City, Wash.; Secretary Fred E. Wales, Kirkland, Wash.

Long Island Lodge No. 71, C. B. No. 2, in the A. M. F., meets third Saturday of each month at 8 p. m. in the G. U. O. of O. F. hall on Flanders Road, River Head, N. Y.; C. H. Martin, R. W. M.

Lodge Fidelity No. 73, Rock Springs, Wyo., meets first Monday and third Thursday of each month, at 8:00 p. m. at Klondyck hall, Rock Springs. All BB of the A. M. F. are cordially invited. Secretary, C. M. Olson, box No. 3.

Viking Lodge No. 75, of Chicago, Ill., meets every Friday evening at 1223 Milwaukee avenue; R. W. M., Alexander Busch, 3129 Logan Boulevard; Secretary, Stanley Siniarski, 4136 School st.

Lodge Ogden No. 81, Ogden, Utah, meet every Wednesday at 8 p. m. No. 363 24th street, Ogden, Utah. R. W. M., W. C. Sumner, 2018 Monroe Ave. Secretary G. A. Muller, 2644 Washington Ave.

Lodge Rising Star No. 84, Sacramento, California, meet second and fourth Mondays of each month at 8:00 p. m., at Red Men's Wigwam, Tenth street, between "I" and "J". L. J. Walker, R. W. M., 1927 "E" street; M. J. Gastman, secretary, 1511 "F" street.

Lodge Rizal No. 86, San Francisco, California, meets first and third Thursdays of each month at 8 p. m. in California House (German House), Polk street, between Turk and Eddy streets. E. Barrica, R. W. M., 1133 Grant avenue; Lucio Losada, Secretary, 841 Broadway, San Francisco, Cal.

Lodge Fidelity No. 87, meets fourth Sunday each month, at Eagles Hall, at 2:00 p. m., Benld, Illinois. Steve Vigna, R. W. M.; Louis Daniels, Secretary, Box 230, Benld, Ill.

Lodge Alpha-Passaic No. 89 meets first and third Wednesdays at 8:00 p. m., Masonic hall, 653 Harrison street, Passaic, N. J.; R. W. M., Hyman Kramer, 335 Harrison street; Secretary, Michael Ger, 169 Columbia Avenue, Passaic, N. J.

Lodge Irving No. 100, Chicago, Ill., meets first and third Thursday of each month at 8:00 p. m. at 1223 Milwaukee Ave. Secretary, John B. Verardi, 11588 So. State St.

Lodge Justice, No. 104, Chicago, Illinois, meets first and third Wednesdays at 7:30 p. m. at 2754 Madison street; Fritz T. Hess, Secretary, 855 N. Larimer avenue, Chicago, Ill.

Lodge Beehive, No. 117, Salt Lake City, Utah, meets first and third Wednesdays of each month at 8 p. m., Scottish Rite Masonic Temple, 161 South Second East; E. M. Andersen, R. W. M., 151 So. 7th West; Wm. C. Mason, Secretary, 161 So. 2nd East.

LODGE DIRECTORY.

Lodge Monte Moriah, No. 112, New York City, N. Y., meets first and second Monday of each month at 8 p. m. at Central Opera, 205 E. 67th Street. S. Abrevaya, R. W. M.; E. Crespi, Secretary, 332 Lott Ave., Brooklyn, N. Y.

Lodge Eureka No. 119, Oakland, California, meet second and fourth Saturdays of each month at 8 p. m. in Union Carpenter Hall, 761 12th street. Secretary, J. E. Jones, 1613 8th street, Oakland, California.

Lodge William McKinley, No. 121, Akron, Ohio, meets second and fourth Wednesdays, at 7:30 p. m., on third floor, 325 So. Main St.; C. E. Koons, R. W. M. 96 South College street. Clarence E. Clever, 70 West Portage street, Cuyahoga Falls, Ohio.

Lodge Patria No. 123, Toledo, Ohio, meets every first and third Thursdays of each month at 8:00 p. m. in Pythian Castle, corner Jefferson and Ontario streets. R. W. M. Maryan Iwanski, 532

E. Strelcher street, Secretary Arthur F. Retzlaff, 243 Palmer St., Toledo, Ohio. All BB. of the A. M. F. are cordially invited.

White Eagle Lodge No. 127, New York City, meets second and fourth Thursdays at 8 p. m. at Grand Central Opera House, 67th street and 3rd avenue. R. W. M., A. Nosek, 149 Avenue "A", New York City, N. Y.; Secretary, Walenty Bielecki, 411 East 5th St., New York City, N. Y.

Lodge Dante No. 131, Cleveland, Ohio, meets every Thursday at 7:30 p. m., Pythian Temple, 919 Huron, R. I.; R.

W. M. Vincenzo Camilli, 8017 Detroit Ave.; Secretary, Pietro Spataro, 2626 E. 111th St., Cleveland, Ohio.

Lodge Hope No. 132, Bridgeport, Conn., meets first and third Saturdays at 8:00 p. m. at 1119 Broad St., R. W. M., S. Klimaszewski; Secretary, Zygmunt Krysiak, 235 Thompson St., Stratford, Conn.

Lodge Balboa, No. 137, San Diego, Cal., meets every Thursday at 7:30 p. m. at Liberty Hall, 9th and G streets, Louis

At Liberty Hall, 9th and G streets, R. W. M., W. Alexander, 616 B street; Secretary, J. A. Dickinson, 819 2nd street, San Diego, Cal.

Lodge Bonnie Doon No. 138, A. A. S. R. (Symbolic), Vancouver, B. C., meets every first and third Monday of each month at 8:00 p. m., in O'Brien hall, corner Homer and Hastings streets, R. W. M., Tom Hughes; Secretary, Thomas Houston, 5217 Prince Albert St., Vancouver, B. C.

Lodge Atlas, No. 139 San Francisco, Cal., A. A. S. R. in the A. M. F. meets second and fourth Wednesdays of each month at 8 p. m., California building (German House), Polk and Turk streets. A. Dukelius, R. W. M.; J. L. Dixon,

Secretary, 1688 Seventh St., Oakland, Calif.

Lodge Kilwinning No. 140, Canton, Ohio, meets second and fourth Thursdays of each month at 7:30 p. m., at Red Men's hall, 134 Tuscarawas St., East; R. W. M., Clark Schwing; Secretary, Wm. O. Klein, 1610 17th St., S. W.

Lodge Deseret No. 152, Salt Lake City Utah, meets second and fourth Tuesdays each month at 8:00 p. m., Scottish Rite Masonic Temple, 161 South Second East Street. R. W. M., J. D. Mortensen, 222 So. State St.; Secretary Axel Forsberg, 53 Upton Place, Salt Lake City, Utah.

THE UNIVERSAL FREEMASON

Volume XIII

June 1921

Number 12

OFFICIAL

A Stated Communication of the Supreme Lodge, A. F. and A. M., of the Scottish Rite (Symbolic) for the U. S. A. in the I. M. F., has been called to meet on August 22, 1921, at the hour of 10:00 a. m., in the Scottish Rite Masonic Temple, 161 South Second East, Salt Lake City, Utah.

During the week from August 22 to August 27, 1921, there will be meetings of the Confederated Supreme Council, Regional Grand Encampment; also Regional Grand Lodge of the Scottish Rite of Adoption.

INFORMATION WANTED.

Bro. John L. Sopocy, a member of Lodge Compass of Chicago, has been missing since the 16th of July, 1920, and his wife will be more than grateful to anyone who can furnish information as to his present whereabouts. Bro. Sopocy weighed about 165 pounds, height 5 feet 11 inches, dark blond, blue eyes with three scars on his face and scalding scars on his legs.

Any information in regards to the present whereabouts of Bro. Sopocy will be much appreciated by his wife, Mrs. Eva J. Sopocy, 4316 N. Kilbourne Ave., Chicago, Illinois.

LODGE CONTRIBUTIONS TOWARDS THE GENERAL CHARITY FUND.

Lodge America No. 124.....\$1.37
Lodge Harmony No. 60..... 1.90

IN THE ABSENCE OF THE R. W. M. WHO SHALL PRESIDE.

In Lodges in the obedience of the Supreme Lodge of Scottish Rite Masons for the U. S. A. there are five Masters in the Lodge, being R. W. M., Wor. Master Depute, Wor. Master Substitute, Wor. Senior and Junior Wardens.

If the R. W. Master should be absent the Master Depute presides; the next in turn is the Master Substitute. Should all three be absent then the Senior Warden presides, next in turn is the Junior Warden. Half an hour after the stated time for opening the Lodge, if none of the five aforementioned Masters be present, then the Senior Installed Master can open the Lodge, and should there be no Installed Master present, then the Senior Master Mason is lawfully entitled to open the Lodge.

WHO ARE MASONS?

Who are and who are not Masons? These are big questions; and you need not fear our answer. It is a common saying that there are certain signs and tokens whereby one Mason may know another in the dark as well as in the light.

By these signs you know whether or not a man belongs to a lodge; but we do not believe they are tests of a genuine Freemason. In other words: the signs, grips and words which are communicated in lodges to new members do not make Masons out of such men.

Masons are first made in the heart; and that is made "white and clean" by the transaction. The ceremonies of a Masonic lodge have nothing to do with it except to instruct and stimulate it after it has been made pure and clean.

Masonry is more than a dry shell of external morality. Morality that does not come from the inner and spiritual nature of the heart is a hypocritical sham.

A man is known by his fruits—not by grips and words. Words are worth more than grips as a test of Masonry; but it is possible for a man's words to belie his life, or his life to belie his words.

A genuine Mason is a pure-hearted man—and if the heart is pure the life and words will be pure, and always on a high moral plane.—The Keystone (Sydney, N. S. W.).

THERE WERE TWO MEN.

Two men, intimate associates for life, decided to take the degrees of Masonry together. Their petitions were favorably received and they advanced on the same dates to the degree of Master Mason.

One man became an active participant in the work of the lodge. He immediately began to learn the work, took part in the minor stations as fast as opportunity offered, was always ready to make a talk at lodge meetings, and was soon known as a "bright Mason."

The other man was a regular attendant but he never volunteered to undertake any of the work. He would come and sit down beside some stranger, find out how long he was going to be in town and offer to do anything within his power to help, but he never made a speech. He kept continually telling the master in private that Bro. Jones had an accident last week and the wife and kiddies needed a little attention,

that he had heard Smith was very despondent over the death of his wife and that a few calls from the brethren would help him out, or that Nelson was a fine young fellow who should be encouraged to take hold of the work because he was intelligent and appreciated what it meant.

The first brother finally became master of the lodge and he made a brilliant record, but as soon as he was "through the chairs" his other activities claimed his time. He came when he was invited to make a speech and told how glad he was to get back among the brethren once in a while, but the other man did not have to come back, he had never been away. There were two men. Both had received the degrees. One was a Real Mason.—Masonic News.

Two citizens of Fort Wayne were bragging about the merits of their respective autos. One said he wanted to take his with him to Heaven; the other said he wanted his Ford to be buried with him.

"What's the idea?"

"Well, I've never gotten into a hole yet that the old Ford couldn't pull me out of."

A KIND WORD.

"How little it costs, if we give it a thought,

To make happy some heart each day.
Just one kind word, or a tender smile,

As we go on our dally way.

Perchance a look will suffice to clear
The cloud from a neighbor's face.
And a press of a hand in sympathy

A sorrowful tear efface.

It costs so little I wonder why

We give so little thought?

A smile, kind words, a glance, a touch.

What magic with them is wrought!"

—Exchange.



E. M. ANDERSEN
R. W. M. of Lodge Beehive, No. 117
SALT LAKE CITY, UTAH

THE UNIVERSAL FREEMASON

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EDITORIAL.

A VISIT THROUGH THE EASTERN LODGES.

The election meeting of the Supreme
Lodge having been advanced one year
made it necessary that the Grand Master
Mason visit the whole Lodges in the juris-
diction earlier than would have been
otherwise necessary, and on the 14th of
April I left the office, arriving in Chi-
cago on the 16th, and was met at the
depot by a deputation of the Chicago BB.
and spent the day in looking over the
situation generally.

On the 17th I met with the Kensington
branch of Alpha Lodge, a special meet-
ing of the Lodge being called to meet
me. The Lodge I found in splendid con-
dition, all the officers well up in the work
and the Lodge ready for Charter. I found
both the Benevolent and General Funds
to be in good condition, the BB. all en-
thusiastic and making preparation to
build a home for themselves, the ground
for which they had already secured. Bro.
Stapleton, the District Deputy, and Bro.
Hayes, who has so ably assisted him, de-
serve great credit for bringing Kensing-
ton branch of Alpha Lodge to the condi-
tion it is in.

On the 18th I met with Savoy Lodge,
at which there was a fair representation
from the other Chicago Lodges. Every-
thing in the Province I found in better
condition than the depressed condition
of trade led me to expect. When the good
of the order was reached I was the
pleased recipient of a magnificent Shrine
Jewel as a token of esteem from Savoy
Lodge. Bro. N. S. Cline in presenting the
Jewel on behalf of the Lodge said so
many pleasant words of appreciation that
the gift was made trebly welcome.

On the morning of the 19th I left Chi-
cago for Toledo, where I had a pleasant
evening with the BB. of Patria Lodge,
and visiting BB. from the Toledo and
Monroe branches of Alpha Lodge. While
I was in Toledo I was the guest of Bro.
Cannelli and his good lady.

On the 20th, accompanied by Bro. A.
Spilmer, District Deputy for Michigan
and lower Ohio, I proceeded to Cleve-
land, where I met the Provincial Grand
Lodge of Ohio in the hall of Lodge
America No. 124. I found that under
the care of Bro. Adams, Provincial Grand
Master, the Chartered Lodges in Ohio
were well looked after, the Lodges being
widely scattered makes the work of the
Provincial Grand Master more exacting

and laborious than is where the Lodges are closer together.

On the 21st I met with Superior Council of Kadosh and installed the officers, giving the installed degrees to those qualified. I had the pleasure after the Council meeting of giving the last degree of Scottish Masonry to S. P. of the R. S. Frater Pabst, the newly elected Captain General of Superior Council.

On the 22nd, accompanied by FF. Spilmer, Vizzari, my Deputy in Superior Council and Pucci District Deputy, I visited Akron and held a join meeting with the BB. of Lincoln and McKinley Lodges, and also met with the FF. of the Akron Council of Kadosh.

On the 23rd I was the guest of honor at a banquet given by Dante Lodge No. 131, and left next morning for Canton, where I chartered Roma Lodge No. 154, and Council of Kadosh giving the Installed Degrees to those qualified.

On the 25th, accompanied by Bro. Spina, District Deputy, I visited the Pittsburgh branch of Alpha Lodge, and spent a pleasant and enjoyable evening with the BB., all of whom I found earnest workers and the Lodge doing well and lacking but a few more members to be ready for a charter. So far as the knowledge of the work was concerned they are ready to be chartered at any time.

On the morning of the 26th I arrived in Newark, N. J., where I installed the charter of Polar Star Council No. 58, and gave the Installed Degree of Commander, Sovereign and Viceroy, to those qualified, the Council having no 33rds. I admitted to that ultimate degree the E. Commander, Marshal and Captain General, and one Frater to act as my Deputy in the Council.

On the 27th I met with the Provincial Grand Lodge of New Jersey in the hall of Alpha Passaic. Through the notice sent by the Grand Secretary not having

been received in time, the meeting was not as representative as I would have liked, but the spirit evinced was good, and Bro. Dr. Nemirow reported the Lodges in the Province as being in excellent condition.

On the 28th I visited White Eagle Lodge which I found, as always, in first-class condition. The BB. of White Eagle Lodge believe in making the Lodge meeting instructive and interesting, addresses being given and papers read on various Masonic subjects. The paper read that evening was by the Immediate Past Master I regretted that my knowledge of Polish was not sufficient to enable me to intelligently follow the speaker, as I am sure from the enthusiastic applause of the BB. that I missed an intellectual treat.

On the evening of the 29th, still accompanied by Bro. Spilmer, I left by Boat for Boston, Mass., where we arrived on the morning of the 30th, and in the evening advanced a large class to the Council and Encampment degrees and gave dispensations to work a Council of Kadosh and an encampment of Knights Templar.

The class was composed of the Grand Master and principal officers of the St. Johns Lodge of Massachusetts, A. F. & A. M. This marked a new departure, being the first time that we have given the higher degrees to any not members of Craft Lodges of the Scottish Rite, though we have often been solicited to do so. We have considered that the interchange of good feeling is worth some sacrifice.

On the morning of the first of May I took train for Washington, D. C., arriving there on the evening of the same day, and was met at the depot by a deputation from Union Lodge.

My principal work in Washington was to install the officers of the Colored Branch of the I. M. F., and put their charter from the Central Secretariat into

effect. This Charter, which was granted by the International Congress held in Zurich last year, created the Lodges of Colored Masons which had before had a semi-dependance on the A. M. F. into an independent jurisdiction, self-governing in every respect. This work I accomplished satisfactorily to all parties. I established governing bodies for all the Rites, Orders or Degree recognized by the I. M. F. or the Confederated Supreme Council, gave the qualified officers the several installed degrees and in every sense left them as independent of other control as it is possible for a constituent member of the I. M. F. to be.

While in Washington I had the pleasure of rewarding the long and faithful services rendered by Frater Hyman Schneider to the cause of Universal Masonry by conferring on him the highest degree of our Rite, creating him a Sovereign Grand Inspector General 33d degree.

From Washington I started on my return trip on the 3d of May, arriving in Detroit, Mich., on the 5th. Owing to none of the Lodges in Detroit or Wyandotte meeting in regular session that night, and I having other engagements further west, I had to content myself with informal meetings with the BB. in Wyandotte, where I was the guest of Bro. H. Juchartz and his good lady.

Leaving Detroit at midnight the 5th, I arrived in Chicago next morning. In the evening I met with Irving Lodge and witnessed a class of Profanes Entered as Apprentices. The work was done in a highly creditable manner, Master, Wardens and other officers being all thoroughly conversant with their duties.

On the 6th, accompanied by the Provincial Grand Master of Illinois and a number of BB. I visited the Branch of Alpha Lodge, meeting in Racine, Wis., at which there were also BB. from Milwaukee. The meeting was a very en-

joyable, and I believe, a profitable one also. The Lodge was in good condition, a monument to the care and ability of Bro. Lowe, the District Deputy. Leaving Racine before midnight we arrived in Chicago in early morning in time to snatch a few hours sleep before taking train for Salt Lake City, where I arrived on the morning of the 10th, a few days less than a month away.

COMMUNICATION.

In the month of May I addressed to the Lodges in the International Masonic Federation an appeal for help and now I am here to give my hearty thanks to each and every brother of the Lodge which did come to my assistance in time of need.

The money collected could not pay the mortgage, but with that money I am saved at least for one more year because I did pay the interest on the mortgage till April, 1922. Many brothers in their letters have encouraged me to repeat the appeal and this makes me feel that I am saved for ever because the brothers are always ready to help me with what they can and I thank them all from the bottom of my heart. The Lodges which did come to my help are: Savoy No. 35, Chicago, Ill.; Irving No. 100, Chicago; Bonnie Doon No. 138, Vancouver, B. C.; Ogden No. 81, Ogden, Utah; Garibaldi No. 6, Salt Lake City, Utah; Kollataj No. 142, Philadelphia, Pa.; Rizal No. 86, San Francisco, Cal.; Dante No. 31, Cleveland, Ohio; White Eagle No. 127, New York, N. Y.; Garibaldi No. 143, Newark, N. J.; Ionic No. 15, New York, N. Y., and Alpha, U. D., Rockford, Ill., and there are many other lodges that will send their support later on.

Many thanks have to be given also to Rising Star Lodge No. 84, Sacramento, Cal., which did inform me that the Lodge could not come to my help because there

was not the endorsement of the Supreme Lodge. Very well, brothers of Rising Star; when you meet a brother in need and in distress ask him first for the endorsement and then go to help him.

With brotherly love to all, I am for the cause.

Fraternally yours,

C. H. CARFORA,
Prov. Grand Master of Illinois.

*Installation and Independence of
Supreme Lodge, Supreme Council,
Encampment, Etc., of the
Colored Brethren for the U. S.
A. in the I. M. F.*

ORDER OF BUSINESS

For Inauguration of Supreme Lodge,
Colored Branch, in the International
Masonic Federation, A. F. & A. M.
Scottish Rite, Symbolic, May 2d, 1921,
at Masonic Temple, No. 1111 19th St.,
N. W., Washington, D. C.

1. Opening Formalities.
2. Introduction of Ill. M. McB. Thomson.
3. Address of Welcome.
4. Reply.
5. Installation.
6. Adjournment.

OFFICE BEARERS

Of the Supreme Lodge, Colored Branch,
International Masonic Federation.

Daniel Williams, Past Grand Master
Mason.

Harry C. Scott, King Solomon No. 1,
Grand Master Mason.

Stephen R. Morrison, King Solomon
No. 1, Vice Grand Master Mason.

L. P. Lea, Alpine No. 1, Grand Master
Depute.

J. R. Breeding, Almo No. 10, Grand
Master Substitute.

John E. Ivey, Trinity No. 7, Grand
Secretary General.

Elijah Smoot, King Solomon No. 1, Asst.
Grand Secretary General.

George Chase, Southgate No. 8, Grand
Treasurer.

T. W. Bird, Southgate No. 8, Grand
Senior Warden.

H. O. Bernard, Trinity No. 7, Grand
Junior Warden.

Newport Henry, Trinity No. 7, Grand
Almoner.

Thomas F. Harper, Hiram Abiff No. 3,
Grand Orator.

J. S. Green, Jerusalem No. 2, Grand
Chaplain (1).

Alex. Ogilby, Jerusalem No. 2, Grand
Chaplain (2).

L. R. Roberts, St. John No. 9, Grand
Chaplain (3).

Mingo Saunders, King Solomon No. 1,
Grand Marshal.

Alex Dabney, King Solomon No. 1,
Grand Senior Deacon.

M. L. Seabrook, Blue Ridge No 16,
Grand Junior Deacon.

Louis A. Brodie, Ionic No. 15, Grand
Senior Steward.

L. B. Dorcas, Sr., Euclid No. 144, Grand
Junior Steward.

W. I. Herron, Trinity No. 7, Grand
Inner Guard.

Bro. Bush, Trinity No. 7, Grand Tiler.

ELECTED OFFICE BEARERS

Of the Colored Branch, Regional Grand
Encampment for the U. S. A. of
America.

Henry C. Scott, Grand Master of the
Order of the Temple and Grand Prior of
the Knights of St. John of the Hospital.

Stephen R. Morrison, Deputy Grand
Commander.

Mingo Saunders, Grand Marshal.

Dorsey Seville, Central Captain.

John E. Ivey, Recorder.
 Daniel Williams, Treasurer.
 H. O. Bernard, Prelate.
 John Robinson, Captain of the Blue.
 Lawrence Smith, Captain of the Red.
 John Smith, Captain of the Black.
 L. P. Lea, Orator.
 L. B. Rorcas, Jr., First Usher.
 Newport Henry, Second Sword Bearer.
 Elijah Smoot, Beaucaniffer.
 Alex Ogilshy, Bearer of Vexillum Villi.
 Clifton Walker, Conductor.
 W. I. Herron, Receiver.
 L. B. Rorcas, Jr., First Usher.
 George Greenlie, Second Usher.
 M. L. Seabrook, Herald.
 L. A. Brodie, Sentinel.

OFFICE BEARERS

Of the Grand Consistory, of the Early Grand National Scottish Rite of Freemasonry of North America (Colored Branch).

Daniel Williams, Past Commander in Chief.

Henry C. Scott, Commander in Chief.

Mingo Saunders, Deputy Commander.
 broken columns which help to remind

L. P. Lea, First Lieut. Grand Commander.

J. R. Breeding, Second Lieut. Grand Commander.

Thomas W. Bird, Grand Orator.

Stephen R. Morrison, Grand Chancellor.

John E. Ivey, Grand Corresponding Secretary.

William H. Johnson, Grand Keeper of Archives.

Alex Dabney, Grand Prior.

Jerry Johnson, Grand Marshal.

L. B. Dorcas, Sr., First Standard Bearer.

M. L. Seabrook, Second Standard Bearer.

William H. Shields, Grand Hospitaller.

Thomas H. Harper, Captain of the Guard.

Henry Johnson, Sentinel.

Honorary Members: Henry Dewly, Louis A. Brodie, Robert Clinkins, Allen Doyen, M. Dorrey, J. R. Green, Thomas F. Harper, Joseph Hegger, C. E. W. Brown, Jordan Johnson, William H. Johnson, William Louis, Samuel Jones, Charles Lee, E. Lee, E. W. Oram, A. E. Robinson, William Robinson, Lawrence C. Smith, Charles H. Veaney, Lewis H. Long, John M. Procter.

ELECTED OFFICE BEARERS

Of the Confederate Supreme Council of the Early Grand National Scottish Rite Colored Branch, Ancient and Accepted Freemasons of North America.

III. Henry C. Scott, Sov. Grand Commander.

III. Stephen R. Morrison, Sov. Grand Commander Depute.

III. John E. Ivey, Sov. Grand Secretary General.

III. Daniel Williams, Sov. Grand Treasurer.

III. H. O. Bernard, Sov. Grand Almoner.

III. L. P. Lea, First Lieut. Grand Commander.

III. B. R. Sydnor, Second Lieut. Grand Commander.

III. Dorsey Seville, Grand Master of Ceremonies.

III. Thomas W. Bird, Grand Captain of the Guard.

Honorary Members.—III. W. H. Johnson, III. Mingo Saunders, III. J. S. Green, III. W. I. Herron, III. A. Bailey, III. Moton Garnett, III. Thomas F. Harper, III. Alex Dabney, III. Alex Ogilshy, III. Newport F. Henry, III. Wm. H. Shields, III. L. B. Dorcas, Sr., III. W. C. Dennis, III. Wm. H. Young, III. George W. Chase, III. Henry Dowell, III. Wm. Douglas, III. Richard Johnson, III. Clifford A. Walker, III. I. Burch.

WELCOME ADDRESS

To, Ill. Bro. M. McB. Thomson, President General International Masonic Federation, on the occasion of the Inauguration of the Supreme Grand Lodge, A. F. & A. M., Scottish Rite (Symbolic), Colored Branch, for the United States of America.

Ill. Bro. Matthew McB. Thomson, on behalf of the Most Worshipful Grand Lodge of Washington, D. C., Ancient, Free and Accepted Masons, Scottish Rite (Symbolic) Colored Branch in the International Masonic Federation, and the members of the jurisdiction thereof, we welcome you as President General and Grand Master in Chief.

Your visit to the capital of the Nation on this occasion, marks a new era in the annals of the Masonic history of this country; a new departure from the limitations of the social life of this Republic, and the dawn of a new day in the blessed and glorious sunshine of boundless recognition, such as the International Masonic Federation offers to a benighted people.

Full well do we realize the importance of your presence here, the energies directed in making this feature an accomplished fact and the sacrifice for which accomplishment are uppermost to our vision at this hour. Scanning briefly the past in justice to the labor connected therewith, we are not the least unmindful of your activities in the land of your nativity as a man of talent and an advocate of the principles of true manhood which is the pride of every Scottish son who breathes the balmy air and runs along the shores of that peninsular country. Filled with the grim determination which characterizes the members of your ancestral clan and led by the hand of the Great Jehovah, you viewed the landscape o'er, and in your vision saw the beacon light illuminating the pathway to

future possibilities across the seas, them resigning yourself to the sovereign will of God you journeyed to this country where, with a heart burning with zeal and lamenting over the innovations brought into this great institution which Scotland has given to this modern world, you martialled your forces with the energy becometh a proud warrior and flashed across this great country through the pages of our magazines your message for the Universality of Freemasonry, whereby the fraternity might be redeemed to the standard of the Aeneid Landmark.

Repellant as was the atmospheric current, repugnant as seemed your ideas to the notion of the locals, yet for fourteen years you have sent message after message, month by month to every corner of this country and to the length and breadth of the civilized world exhorting the brethren thereof to fraternal unity. These, illustrious Sir, with others throughout this country and more across the waters are among those who respond so eagerly to your call and therefore numbered with the first fruits of your harvest which truly is great. In appreciation of the valuable services rendered to the Masonic world, The International Congress of Freemasons which sat at Zurich, Switzerland, in July last, placed you at its head to direct the affairs of a Federated Masonic World. The star which has risen in the constellation of your life is now shining with all its lustre and glory, and as it adorns the horizon it displays to the naked eye the grandeur of your achievement. We see along the lines of this march a few us of the sacrifices made. For these the Southern Column has been raised to show that they have passed from Labor to a well earned Rest, therefore in paying this humble tribute to their memories which will ever remain indelibly printed on our breasts, we know:

"That honor's voice will not provoke
their silent dust,

Nor flatter soothe the dull cold aid of
death,

But inasmuch as we carve no lines or
raise no stones,

Yet this night we remember them in our
glory."

Grand Master Thomson, as our hearts
beat high and our voices are lifted in
praise and thanksgiving to our Heavenly
Father for the work you have accom-
plished in His name, we also pause to
think of him who sits by your side to-
night. He who has labored among the
brethren to gain for them the prestige
they lost through irregular practices in
the Craft and eventually succeeded by
placing the Grand Lodge of Washington,
D. C., on the level of equality, thereby
gaining the recognition which you have
confirmed thus to be numbered in the
membership of the International Masonic
Federation. If we should throw flowers
in the pathway not of the dead but the
living, if we should adorn the brow with
crowns not of thorns but gold, then we
feel satisfied as if placing a laurel wreath
and adorning the finger with the Signet
Ring, that it would be our humble duty
and greatest honor to speak good of his
name by rendering unto Caesar the
things that are Caesar's by appreciating
the distinction shared by Ill. Bro. H. C.
Scott who sits by you an upright man
and Mason in word and deed, polished in
the art of gentility and confirmed in the
Christian Faith of a resurrected life and
there with the fragrance of a full blown
rose he lies resting beneath the arms
of the cross over which head is written
the symbolic word TRY. He, like unto
yourself, has been tried and in your re-
maining days by the grace of God will
prove yourselves worthy citizens of the
Master's Kingdom. The crying need of

the hour is men to follow in your foot-
steps:

A time like this demands strong minds
true hearts and steady hands.

Men whom the lure of office cannot kill.

Men who the spoils of office cannot buy.

Men of opinion and a will, when who
have honor, who will not lie,

Men who will damn the theacherous bar-
rier without shrinking.

Our Father, give us such men.

While we have paid tribute to the
valor of our brethren, we fully realize
that we labor not alone. Man was never
made to stand alone. Side by side with
us in all our attainments through life
with all the chivalry we possess, there
stands extended the Charitable arms and
Compassionate Bosom of the Sisters of
Mercy. In our hours of pain and anguish
on the languishing bed of affliction, be-
side the old arm chair, seated side by
side on the couch of State in the palace
or cottage, in the church and pew, at the
bar or desk, sits the Bride and Queen of
our life, our very existence, she on whom
our hope depends. Even when absorbed
in the study of Masonic art and symbols
we still find room for our sisters, wives
and daughters, and while it yet remains
an indisputable fact that women cannot
be made Masons, we have, however, de-
vised means whereby there is adopted to
our fraternal consideration those whom
we cherish near and dear to us even as
we love and cherish this great brother-
hood of ours. Such are they who are
present with us this evening, and these,
too, share no small part in expressing
their appreciation for your presence with
us in your official capacity as leader of
this World-Wide Institution in all its
branches, feeling doubly proud that they
are privileged to serve under the depart-
ment designated for them. In words of
their own they will speak, but recogniz-

ing the precedence of the brothers they therefore jointly extend greetings to Mrs. Thomson and the officers and members under the Regional Grand Lodge of the Adoptive Rite at Salt Lake City, Utah.

We dare not close our remarks without making mention of Bro. Swartz, your honored Deputy for Washington, D. C. He, too, has passed through the refiner's crucible and analytic tests to prove us free from alloy; but irrespective of these he still stands as a noble example of Hiram of old, he was determined to preserve the integrity of his manhood and the sacredness of the trust imposed on him by Solomon, King of Israel. As these three great Master Builders you now appear to us, burdened with the responsibilities of office and the experience of years, in honor wherefore as well as in humble submission to the building, hand of Providence, we pledge our allegiance to the cause of Universal Free Masonry as practiced by the International Masonic Federation, and in the name of the Colored Masonic Jurisdiction for the United States of America which we have the honor to represent, we thank you for what you have done, praying that God will increase your spiritual wisdom day by day, that He will guide the points of the compasses which encircle your lives, that He will square your duty in the discharge of the duties which fall to your respective offices and at last that He will pin upon your breasts the precious jewels of a well spent life, adorn your brows with crowns of glory, presenting unto you the olive branch of peace, which shall mark your abode in that celestial city not made with hands, eternal in the highest.

Men are judged by their actions,
women by their looks, and mules
and onions by their strength.

WITH OUR EXCHANGES.

BURNS AND FREEMASONRY.

Burns, beyond question, derived considerable advantages from Masonry. It is evident, from the statements which he has placed on record, that it contributed greatly to his happiness, in admitting him into close and intimate fellowship with the wise, intelligent, and social, and furnishing him with opportunities of enjoying the "feast of reason and the flow of soul" in the most rational and ennobling manner. It presented him also with one of the best fields that he could find for the improvement of his mind and the display of his talents. In the Mason's Lodge, merit and worth are sure to be appreciated, and to meet with approbation and respect. When the young and humble ploughman of Lochlea joined the Lodge of Tarbolton, he was still in a great measure unnoticed and unknown; but no sooner did he receive the stamp of Freemasonry, than he took his place with Sir John Whiteford, of Ballochmyle; James Dalrymple, of Orangefield; Sheriff Wallace, of Ayr; Gavin Hamilton, writer, Mauchline; John Ballantyne, Provost of Ayr; Professor Dugald Stewart, of Catrine; Dr. John Mackenzie, of Manchinle; William Parker, of Kilmarnock; and a whole host of Ayrshire worthies, high and low. By coming in contact with these men, his manners were refined, his intellectual energies stimulated, and his merits acknowledged and applauded. Nay, Wood, the tailor; Mason, the publican; Wilson, the schoolmaster; Humphrey, the "noisy polemic"; and all the meaner brethren, seem very soon to have discovered his high intellectual qualities, for they were not long in raising him to the second highest office in the Lodge

—an office that caused him, on ordinary occasions, to occupy the Master's Chair, and perform the work of Initiation. In the school of the Lodge, he must, in a great measure, have acquired that coolness of demeanour, that dignity of deportment, that fluency and propriety of expression, and acquaintance with philosophy and humanity, which so astounded and electrified the sages and nobles of Edinburgh, and made his advent in the capital one of the most remarkable incidents in literary history. Instead of a clownish, bashful, ignorant rustic, the most learned and exalted citizens found that he was able and ready to take his place by their side, and that, in everything in which intellect was concerned, he was in some respects their equal, and in others greatly their superior.

Burns was principally indebted to Freemasonry for any gleam of prosperity that shone on his earthly pilgrimage. It was the Freemasons of Ayrshire who invited him and gave him advice, who read his productions into fame, and purchased and circulated the Kilmarnock editions of his poems. It was by the advice of his Brother Mason, John Ballantine, of Ayr, to whom he inscribed his poem, entitled, "The Brig of Ayr," that he repaired to Edinburgh, and not, as is generally said, by the letter of Dr. Blacklock to the Rev. George Laurie, of London, which says not one word of coming to Edinburgh, but merely suggests the desirableness of publishing a second edition of his poems. His brother Gilbert expressly states that, when Mr. Ballantine heard that the poet was prevented from publishing a second edition, from the want of money to pay for the paper, he "generously offered to accommodate Robert with what money he might need for this purpose (£27), but advised him to go to Edinburgh as the fittest place for publish-

ing." When Burns, acting on this advice, set out for Edinburgh, he had not, as he himself states, a single letter of introduction in his pocket; and we would be quite at a loss to know how he was able to form so sudden an acquaintance with the nobility and literature of the Scottish capital, were we not assured, on good authority, that he owed this, in a great measure, to his appearance among his Masonic brethren. It was they who introduced him into the best circles of society; who put money in his purse to supply his wants; who procured subscribers for the new edition of his poems; who were his chief epistolary correspondents; who gave him accommodation in their houses; who obtained his appointment in the Excise; and who, last of all, put him in possession of a farm—the chief object of his desire. As Masons, we are proud that Robert Burns was enrolled in the ranks of our Order; and while we should strive to avoid the "thoughtless follies that laid him low and stained his name," we should at the same time endeavor to imitate his ardent zeal, his open and generous disposition, and his manly and lofty independence.—Hunter's Lectures on Freemasonry.

THE NORTH-EAST CORNER.

Unfortunately, in the true sense of the word, many who have received their three degrees have never passed beyond the north-east corner. In the mere process of initiation they have necessarily received some Masonic light, but, owing to their indifference, their disinclination to make further studies, their refusal to think out the meaning of our symbols and ceremonies, they have never come into possession of all the light which Masonry has to give them. Neither profane nor illuminated, they are half-Masons, and in a spiritual

sense remain always in the north-east corner. If some wise leader of the fraternity could persuade these brethren to pass from their half-way station to the full privileges and prerogatives of the Masonic life, he would confer on them and on the fraternity at large an incalculable benefit. Meanwhile each of us can ask of himself, "I have left the North, but have I yet reached the East?"

The corner stone is to a building what the keystone is to an arch. "That is called the corner stone," writes a seventeenth-century commentator, "or chief corner which is placed in the extreme angle of a foundation, conjoining and holding together two walls of the pile, meeting from different quarters." Performing a function of such cardinal importance, the corner stone has appealed to men with a meaning beyond its practical uses, serving as the symbol of that which is the foundation and principle of consistency in a structure. In no far-fetched sense, therefore, is the Entered Apprentice considered the corner stone of Masonry: as the youth of human society step into gaps left by the death of their elders, so with the Apprentice in a Masonic Lodge—he takes the place of those who have gone to the Celestial Lodge above, and thus out of the young men does the fraternity recruit itself and keep itself alive. The Apprentice, then, is to be not only a builder, but built upon; out of him the future of the Craft is made, and a wise Lodge will take care that it selects only that building material of which strong walls may be made for the future.

But the corner stone also had for ancient builders a meaning beyond all this. As the great Masonic scholar, George William Speth, has so clearly described in his "Builders' Rites," the architects of the earliest times believed that they should always pay tribute to

the god of the ground on which they were to erect their building. To their child-like minds each plot of earth was sacred to some particular deity and a gift must be made to this deity ere a building could be placed on the land. We are told that in the remotest early times human things were buried alive under the corner stone because it was supposed that the gods could be appeased only by the sacrifice of human lives, and it was a common belief that the souls of such persons received some extra exaltation in the hereafter. Hence there was no dearth of candidates for the gruesome honor of placing their own bodies 'neath the corner stone of some superb and stately structure. Later on as the humanising effect of advancing civilization exerted its influence on the times, a statute or effigy of a man who was placed under the foundation as the symbol of the gift of a life. Still later this practice was further refined into the practice of placing jewels and valuable possessions under the stone. Out of this practice we still retain the custom of chiselling a hollow receptacle in the ashlar to receive mementoes to be sealed away against the time when the structure will sink into decay. And over it all we pour the corn of nourishment, the wine of refreshment and the oil of joy, symbolizing the aims, hopes and sacrifices of the builders of the structure.

In keeping with all this we may see in the Entered Apprentice who stands in the North-East Corner a dedicated, a consecrated man, who offers himself as a building stone for the spiritual temple which the Lodge is making of itself and is striving to make all human society. This symbolism is wholly divested of a inhuman practices of which it is a reminder, is beautiful and edifying in every way; for until men, the individual as well as the many, do offer their

lives to the service of the fatherhood of God and the brotherhood of man, as well as to the nation and the state, both fraternity and national unity must be quite impossible.—Masonic Journal, South Africa.

SYMBOLIC TEACHING CONVEYED BY THE NUMBER SEVEN.

Delivered by R. W. Bro. Evans, P. G. S. W., at Lodge Unity No. 32, N. S. W. C.

The subject with which I propose dealing this evening is the Symbolic Teaching of the mystic Number Seven, and its remarkable connection with the world's history, and that of religion and morality. I have collected from various sources at my disposal some interesting historical facts, and endeavored to deduce from these certain truths of which they are symbolical, in the hope that they will yield both pleasure and profit to the brethren, and induce some of you to give this inexhaustible subject the benefit of your researches. Freemasonry is, as Dr. Mackay aptly observes, "A secret society only as regards its signs, a few of its legends and traditions, and method of inculcating its mystical philosophy, but which, as to everything else—its designs, its objects, its moral and religious tenets, and the great doctrines it teaches—is as open a society as if it met on the highway in the light of day and not within the well-guarded portals of a Lodge." The science of Masonry is and must be in its nature, progressive. Through long years it has been built up at the hands of its loving votaries. The rude stones of early traditions are even now being fashioned into perfect symmetry, and the full meaning of its Symbolic Teaching is still unfolding itself to those who, having been initiated in its mysteries, are disposed to follow the high standard of morality imposed upon them. Forming, as they do, a nation without other territory than the

intellect of man, a sect whose tenets founded on immutable truth embody a system of morality, embracing all who believe in a Supreme Being, and a brotherhood whose ramifications are as wide as the world, hence Masons continually cull fresh instruction and mental improvement from the symbols which are represented for their philosophical contemplation. It is hardly possible to over-estimate the worth and beauty that attach to the Symbolism of Masonry. There are those, however, not only among the uninitiated, but included in the membership of the Order, who give little regard to Masonic signs and emblems. To them, in their ignorance and indifference, the symbolism of the Craft has but little significance. They can appreciate the parade and banquet occasion, and will give evidence of their Masonic zeal, at such times, but they pay little regard to the signs and tokens that represent the great moral truths of Freemasonry. The symbolism of numbers and their mathematical relation one to the other, has occupied the minds of the greatest men of all nations and races, and the ideas connected with them form the basis of ceremonial religion. It being certain that mathematical formulae admit of rigid proof, votaries of every sect may meet here upon common ground. However much various forms of religion are emotional and depend upon mental elevation, however much men may assume to themselves in the interpretation of a phrase or the explanation of a fact or the right to differ from their fellow men, it is impossible for them to ignore the multiplication table or deny that the three interior angles of a triangle are together equal to two right angles. It has occurred to me then the brethren in general who feel some curiosity with regard to the emblem before us. This emblem I propose to illustrate as far as I can. It may be described as a square and equilateral



triangle interlaced and forming a rude seven-pointed star, in the center of which are the Hebrew characters denoting seven.

The racial meaning of this character is "sufficiency or fullness," owing to the fact that on the seventh day God completed His work of creation and rested, thereby instituting that noblest gift to toilworn humanity—the day of cessation from labor, our Sabbath. Your attention is therefore directed first to the triangle represented by the number three, next to the square represented by the number four, and finally to their mystic union to form the sacred number seven, which number has been assigned to my own Lodge. The right angled triangle figures largely in the Egyptian mysteries as an emblem of justice, its base being emblematical of Osiris or the male principle, the perpendicular of Isis, or the female principle and hypotenuse of Horus, their son, the product forming a triune power. The equilateral triangle was adopted by ancient nations as a symbol of Deity and regarded as one of the most perfect of figures. From it, too, is derived the form of the trowel, so familiar to us, and in the higher degrees this figure is indispensable. And Pythagoras, who had received his knowledge of numbers and their meanings from the Egyptians, taught his disciples that God was number and harmony. He caused them to honour numbers and geometrical diagrams with the names of the gods. The Egyptians likened nature to the Equilateral Triangle, the most perfect and beautiful of all triangles, and, according to Servius, assigned the perfect number three to the Great God. The Chaldees

symbolised the Eusopt or Great Light by an equilateral triangle, and in the Sri-Santara or Cosmogomical diagram of the Hindoos, which serves for the model of most of their temples, the Nameless, the Great Aum that dwells in the infinite is figured by an equilateral triangle; the Egyptians held it as a symbol of nature, beautiful and fruitful. In the hieroglyphs it was an emblem of worship, and we see over the altar in all the ancient Catholic Churches the figure of an equilateral triangle, containing the all-seeing eye of Osiris, as an emblem of Deity and to ourselves it is that emblem which is figured T. G. A. O. T. U. The symbolisation of the number 3 may be accounted for in many ways. One is suggested by the sceptre of Poseidon, who Plato says was first King of Atlantis, the great submerged island which flourished about 11,000 years ago, and possibly the origin of the God Neptune, his emblem of Trident. We meet with the number 3 under all conditions and in all ages, and always the equilateral triangle has represented the Deity, ever watchful, always creating nature in which we (1) live, (2) move, and (3) have our being. While in Mythological history we have the 3 golden apples of Atlanta, the 3 headed dog Cerberus of Pluto, the 3 Fates—one spun, one held, and one cut, the thread of life, the 3 Sirens, birds with faces of virgins, who enticed men and then killed them; the 3 Graces, attendants on Venus; the 3 Gorgons, who changed men to stone by looking at them; the 3 Furies; the 3-headed robber Cacus; and of Hector, slain by Achilles, who drew the body 3 times round the walls of Troy. These are but a glimpse of the host of instances where the number three is held up to veneration. The number 3 is specially honored in religious ceremonies, and our Order has its three degrees, the three pillars, W. S. B., three W. Tools, three knocks, three points of entrance, three

ruling officers, three Grand Masters, and other triple ordinances which will doubtless occur to you. The Chinese, Romans and Greeks, in common with the Nations of India and Egypt, held it in high veneration, and it runs through the mystic rites of the Druids and of the disciples of Mithras. The idea of a three-fold Deity is almost universal, and is reproduced in the Trinity of the Christian. Even in our practical age it is not uncommon to hear it spoken of by people of intelligence as a lucky number. The "Three Compasses" is a favorable sign in London. The Keystone has the following item; "Frequently the compasses contain between the legs this advice:

"Keep within the compasses
and then you'll be sure

To avoid many troubles

That others endure."

And Christ said "destroy though this Temple and in three days will I raise it up." The square was honored by ancient nations as an emblem of Deity, as it stands for the tetragrammaton, which was always pronounced in a whisper as too sacred for ordinary utterance, and M. M.'s will at once discern its value in this connection. It is one of the three great lights presented to the initiate, one of the W. T.'s of the F. C. and the Jewel of the W. M. In common parlance to act on the square is to deal honorably. The number four is the square two, and is, therefore, the perfect square among integers. The Hebrew character denoting four, stands for the four cardinal points N. S. E. W., and denotes that God rules the universe. The natural year is divided into four seasons, and this number is justly held sacred in the degree of perfect master. The Pythagoreans said the tetrad or cuba, was the first number evenly even; which is a property of justice, for being quadrate it divides into equals and is in itself equal. Pythagoras gave his reason for likening the Gods to

a square because he believed that quadrangular figures represented the divine essence signifying pure and immutable order, for said he rectitude inviteth inflexibility, equality, firm power, for motion proceedeth from inequality and rest from equality. Again Pythagoras asks Mercury "How do you count?" Mercury replied 1, 2, 3, 4. Pythagoras said, "Do you not see that which is 4 to you is 10 and our oath 3; That those 1, 2, 3, 4, added together form 10 and 4 containing every number within it. And it may be noted that No. 4 according to Pythagoras was particularly connected with Mercury, the Thoth of the Egyptians, as the Deity who imparted intellectual gifts to man. The original No. 4 of the present system of numerals was represented by a four-sided figure now modernized 1 and 4, whilst the four stars which form the Southern Cross. At once the emblem of our colony and the Badge of this Grand Lodge, has been held in all ages, even to the remotest antiquity, as a sacred symbol of peace, happiness, immortality and plenty, and the harbinger of good tidings. The number 7, however, is that with which we are specially concerned. It occupies an unique position among integers. It is composed of the first two perfect numbers unequal and equal, 3 and 4, the No. 2, which is only repeated unity, not being perfect. It comprehends the primary numerical in triangle of trine, and square or quartile conjunction, considered by believers in planetary influence as of the most favorable aspect for their projects, expeditions, etc. Pythagoras, 500 B. C., was one of the first to systematize geometry, and he taught that a superficies corresponds to the No. 3, and a cube to the number four in arithmetic. No. No. 7, therefore, represents the union of superficial and solid measurement. The Pythagoreans justly describe this number as perfect, because it is composed of 3 and 4, the triangle and

square. The two perfect figures, a virgin number, because it cannot by multiplication produce any number less than 10; and motherless because it cannot be obtained by the multiplication together of any two numbers. At all periods of the world's history 7 appears to be par excellence the sacred number. Why? Has never been settled; each separate people giving a different version, according to their religion. While heathen mythology specially honors the No. 7, and it is interwoven with every tradition of that system. Pythagoras calls it the vehicle of life containing body and soul, since it is formed of a quaternary that is wisdom and intellect, and a trinity of action and matter. The Emperor Julian said, "Were I to even touch upon the initiation into our secret mysteries (which the Chaldees Bacchised) respecting the 7 rayed God lighting up the soul, through him I should say things, unknown to the masses, but well known to the Blessed Theurgists. There were seven hells which the Rabbis derived from the 7 names of hell in their scriptures, and 70 translators (10 times 7) of the Greek scriptures. The rainfall that produced the deluge is recorded by the Chaldees and the Hindoos as seven days. The Babylonish priests used 7 vases in their sacrifices to record that great event. There were 7 rounds to the ladder of Mithras. The Aryans had 7 horses that drew the Chariot of the Sun and 7 shapes of flame, also the 7 steps of Budda at his birth. The Egyptians had 7 days of the week, the Creation of 7 days; while the Christian dispensation literally teems with the No. 7. The 7 Churches with 7 angels, 7 gold candlesticks, the 7 heads of the Beast that rose from the sea, the 7 seals of the book, the 7 trumpets, the 7 last plagues of apocalypse, the 7 full vials of wrath—these are but a few of the host of instances showing its universality. Hippocrates says the centenary num-

ber, by its occult virtues, tends to the accomplishment of all things, to be the dispenser of life and fountain of all its changes, and, like Shakespeare, divided the life of man into 7 ages, for he says: "As the moon" changes her phases every 7 days, this number influences all sublunary beings, and is easily explained, for we know that in the infant the teeth spring out in the 7th month, and are shed and renewed in the 7th year, when infancy changes into childhood. Twice 7 years is the age when puberty begins; at three times 7 manhood commences; at four times 7 years man is in full possession of his full strength; at five times 7 he is fit for the business of the world; at six times 7 he becomes grave and wise, or never; 7 times 7 times he is in his apogee, and from that time decays; at 8 times 7 he is in his first climateric; at 9 times 7 he is in his grand climateric, or year of danger; at 10 times 7 he has reached the allotted period of life, and the orifices to the human head are 7. Cicero, in his dream of Scipio, calls 7 "the binding knot of all things." Plato, in his "Timaeus," taught that the soul of the world was generated out of the venerable No. 7. And all time has assigned it a leading place among symbols—as a teacher and monitor inculcating the sublimest moral and philosophical truths. Truly it may be claimed for this number that, like Masonry, it is a beautiful emblem of mortality veiled in allegory, truth being its center. A strange and most singular fact is that the symbol (G) is the 7th letter of our alphabet, and is of the most sacred import in Masonry. It is also associated with the fourth name of God in Hebrew signifying great. The Hexagon is formed from 7 points, one at each of the external angles, and one in the center, and was regarded as a symbol of Universal Creation. The significance of this number in Masonry is so well known that I

scarcely need recall to your minds the duty of the 7 steps—that 7 make a lodge perfect, and that there are 7 necessary officers. Our theological or Jacob's ladder consists of 7 rungs, denoting the seven paths of progress, represented by the four cardinal and three theological virtues, viz.: 1, Temperance; 2, Prudence; 3, Fortitude; 4, Justice; 5, Faith; 6, Hope; 7, Charity, besides many others not within the scope of my lecture. The 7th day has universally been set apart as a day of rest, and observed as such alike by the Jews and early Egyptians, who had also a festival at every new moon. On the 7th day of the 7th month a holy observance was ordained to the Children of Israel, who feasted 7 days and remained 7 days in tents. The 7th year was a Sabbath of rest for all things, and the land lay fallow, and at the end of 7 times 7 years was a jubilee. Every 7th year there was a general release from debts, and all bondsmen were set free. From this law possibly came the custom of binding young men to serve 7 years' apprenticeship, and of ancient Masons obliging the E.A.'s to serve 7 years in the Lodge before being advanced. Every 7 years the Jewish law was to be read to the people. Jacob served 7 years and again 7 years for the possession of Rachel. Noah had 7 days' warning of the impending flood, and was commanded to take fowls of the air by 7 and clean beasts by 7. The Ark touched the ground in the 7th month, and intervals of 7 days elapsed between sending out the dove. The 7 years of plenty and the 7 years of famine were foretold in Pharaoh's dream by 7 fat and 7 lean kine, and 7 full and 7 blighted ears of corn. Nebuchadnezzar was seven years a beast, and the fiery furnace was 7 times heated for Shadrach and his brethren. Pure gold was said to be 7 times refined in the fire. A man defiled was unclean 7 days. The young of animals

were to be weaned after 7 days. All the incidents in the destruction of Jericho are wonderfully associated with this number. Seven of Saul's sons were hanged to stay a famine. Solomon was 7 years in building the temple, at the dedication of which he feasted 7 days. In the Temple were 7 lamps. Seven days were appointed for an atonement upon the altar, and the priest's son was ordained to wear his father's garments for 7 days. It is said God employed the power of this number to perfect the greatness of Samuel, this name answering to the value of the letters in the Hebrew word meaning 7. Enoch was the 7th, and Jesus Christ the 77th in direct descent from Adam. The Apostles chose 7 deacons. In the Lord's Prayer are 7 petitions couched in 7 times 7 words, excluding those of mere grammatical connection. Among the ancients were 7 planets, 7 heavens, 7 stars, 7 spheres, 7 wise men, and 7 Champions of Christendom. The 7th son was endowed with wisdom, whilst the 7th son of a 7th son was reputed to be powerful in healing diseases. There are 7 notes in music; 7 primary colors; 7 deadly sins. The opposite sides of a die make 7, whence players at hazard make 7 the main. The 7th sign of the Zodiac. Libra represents the time of harvest or fruition, when the husbandman receives the reward of his labors. The 7 days of the week are named after the 7 Scandinavian deities. The Japanese hold a festival to the unknown God on the 7th day of the 7th month. Mahomet taught that there were 7 stages of perfection for the blessed. Three times 7 has ever been a mystical number among alchemists, and denotes the period of distillation of baser metals. While the Mosaic law enjoins us to forgive our enemies 7 times, the Christian dispensation commands us to forgive 70 times 7. The Hindoos regarded the world as included within 7 peninsulas. In the gos-

pel of St. Mark, chap. 8, we read that Jesus Christ fed a multitude with five loaves and two fishes, thus making 7, and when he fed the multitude upon 7 loaves, and there were 7 baskets full taken up of fragments. And He said, "Having eyes see ye not, having ears hear ye not, and do ye not remember" * * * and He said again unto them, "How is it that ye do not understand." Is it not plain that the No. 7 was a symbol, possibly foretelling the 7 gifts of the Spirit and of the 7 churches. A strange and allegorical tinge has thus evidently penetrated the whole account, rendering it at once a mystic and symbolic teaching by the No. 7; the importance we cannot now grasp, but such thoughts indeed will indicate most clearly what richness of ideas may be derived from a study upon such profound symbols which are of embarrassing profusion. In all history, sacred or profane, ancient or modern, the presence of the sacred 7 is ever existent, and was the emblem of Minerva, the virgin and motherless, fabled to have sprung fully armed, from the head of Jupiter, and whose attribute was wisdom. In this sense I may be pardoned for alluding to my own Lodge having the No. 7 allotted to it. It was the first Lodge in Australia under the S. C., hence it may fairly claim the distinction of being virgin and motherless, even as Minerva was. In conclusion, brethren will bear in mind that the object of this reading and of our meeting here will be lost should we fail to deduce from the symbols before us those lessons of instruction and admonition which may profitably be derived by study and contemplation as on the symbol 7, both as a monitor and teacher conveying magnificent lessons and displaying the moral attributes in varied and most striking forms. By such exercise I think we may with advantage and propriety associate with this venerable and honorable sym-

bol many of the duties incumbent upon us as men, as Masons, and citizens of the world. Prominent among these we may learn that, first, as the No. 7 is a symbol of the deity, it should inspire us to aim at the perfection which it represents; second, being the emblem of greatness, "fullness of sufficiency," it should inculcate the acknowledgment of the "greatness" of the Almighty Power; the "fullness" of His bounty, and the "sufficiency" of an all wise providence; third, it is indivisible, so should we be undivided; fourth, it is formed by the union of unequal and equal numbers, of which the product means "fruition," so should all differences cease from our midst and the result be the accomplishment of our aims; fifth, it is composed of 3 and 4, embodying superficial and solid measurements. So should superficial attainments be merged in solid qualities for the benefit of our Order and the dignity of our profession. Thus giving "strength" to our actions, induce wisdom in all our ways, and add beauty to our walk and conversation, so that well ordered lives here may be a fitting preparation for the immortal mansion of the G. A. O. T. U., our Great Grand Master. Sixth, that as the Hebrew word denoting Seven gives the verb "to swear," let it remind us of our obligation and their responsibilities—Seventh, and finally as each period of seven years or stage of our lives pass away and are left behind us, we may be able to say with truth that one more Masonic step is taken toward the perfecting of ourselves in the practice of those virtues inculcated by our Craft and in the approval of a good conscience.—The Scottish Freemason, Aug., 1895.

Work and service are the two great ideas employed in the teachings of Masonry.

LEXICON.

Four Old Lodges.—The Grand Lodge of England was formed in 1717 by four Lodges meeting in so many Taverns in London, of the four, two still exist, the oldest, originally known as the 'Runmer and Grapes' is now known as the Royal Somerset and Inverness No. 4, and the other and older one as the Lodge of Antiquity No. 2. The other two have long been dead.

While the exact date when Freemasonry was introduced into France is at best but a matter of conjecture, there is ample proof that it had been introduced from Scotland and had been known and practiced long before the modern Grand Lodge of England had been formed. This could be easily accounted for by the long and close connection, political and commercial, existing between France and Scotland, and the subsequent asylum given by France to the exiled partizans of the Stuart kings, both during the time of the Commonwealth, and later after the deposition of James the III. We have it on the authority of French Masonic historians that when the system of the Grand Lodge of England was introduced into France about 1720 there were already Lodges working there under Scottish auspices. And that it was McLean, a Grand Master of the Scottish Grand Lodge of France that introduced Masonry into Sweden.

The two systems seem to have amalgamated at an early date and the names of Lord Harnouster and Mr. Huguetty (identified as Lord Derwentwater and Hay of Dalgetty, one English, the other Scottish) are given as being prominent in the movement to propagate the system in 1735, (the year before the Grand Lodge of Scotland) a number of French BB. petitioned the Grand Lodge of England for a Provincial Charter. This, though at first refused, was subsequently

granted in 1743, as the "Grand Loge Anglaise de France." Thirteen years later the Provincial Grand Lodge declared itself independent with the name of the "National Grand Lodge of France." That neither of these two movements had the entire support of the French BB. and other governing bodies existed claiming superior authority through possessing higher degrees, a treaty of union was later arranged between the opposing bodies. The National Grand was declared extinct in December, 1772, and replaced by a new body styled the "Grand Orient of France," to which, however, many of the Lodges refused recognition, and it was not until June, 1799, that the majority of the Lodges gave in their adhesion to it.

Meantime another supreme and charter granting power had been erected in the City of Marseilles under the title of the Mother Lodge of St. John of Scotland. This Lodge was organized by authority from Lord Boyd, Earl of Kilmarnock, in 1743, when Master of the Mother Lodge Kilwinning, and seems to have worked more after the fashion of the Scottish Mother Lodges than of the English Grand Lodge principle. It granted several Lodge charters in France and in the French Colonies. Of the latter was one granted to BB. in New Orleans, La., being then a French colony. It was a formidable rival to the Grand Orient until the French revolution suspended all organized Masonic work in France.

With the restoration of normal political conditions Masonic work was renewed and the Grand Orient was for a short time in sole possession of the field, it was but for a short time, however, as rivals soon appeared. Of these was an off-shoot of the suprious Supreme Council founded in Charleston, S. C., in 1802, and the last "The National and Regular Grand Lodge of France, creation of recent years, sponsored by the Grand Lodge of England.

LDGE DIRECTORY.

Alpha Casare Battistl of Pittsburgh, Pa., meets the Second and Fourth Thursdays of each month at 8:00 p. m. at 1349 5th Ave (Fifth Ave Bank Bldg.): R. W. M. Frank Serra; Secretary, Vincenzo Capalbo, No. 4, Acorn St. Hazel Sta., Pittsburgh, Pa.

Alpha "O" Pittsburgh, Pa., Branch, meets first and third Thursdays of each month at 8:00 p. m. at 607 Webster Ave., McGreagh Bldg., Frank Serra, R. W. M.; Vincenzo Capalbo, Secretary, No. 4 Acorn St. Hazel Sta., Pittsburgh, Pa.

Mecca Temple, A. A. O. N. M. S. of San Francisco, Calif., meets first Friday each month at 8 p. m., in the California Hall, San Francisco, Calif. A. L. Fetherolf, EMIR.

Electa Chapter No. 7, O. E. S. (C. B.) meets every first and third Saturday of each month at 8:30 p. m. in the A. A. S.R. Masonic Temple, 595-7 Courtland Ave., New York City, N. Y. Sister M. Franklin, Secretary, 596 Courtland Ave.

San Francisco Encampment No. 27 Early Grand High Knight Templars, meets the third Friday each month at 8 p. m. in the California Hall, San Francisco, Calif. H. Methmann, Eminent Commander.

Lodge Kilwinning No. 38, Portland, Ore., meets every Tuesday at 8 p. m., Pacific States hall, Alder St., between Tenth and Eleventh Sts. H. L. Kelley, R. W. M.; Ralph G. Bodley, 680 Flanders St., Apt. 4, Secretary.

Lodge Alpha King Solomon U. D. St. Louis, Mo., meets first and third Saturdays of each month at 816 Olive street, Odd Fellows' hall, No. 2, at 8:00 P. M.; M. A. Wilson, R. W. M., 4576 Laclede Ave.; Ettore J. Giancola, Secretary, 2604 Dickson St., St. Louis, Mo.

Alpha Litberty U. D., Racine, Wis., meets at Moose Temple, College Avenue and 6th street, on the second and fourth Wednesdays of each month at 8:00 p. m. R. W. M. August Grapentin; Secretary Harold J. Murphy, 1933 Grange Avenue, Racine, Wisconsin.

Alpine Lodge No. 1, C. B., A. F. & A. M., Scottish Rite in the A. M. F., meets first and third Friday evenings, 8:00 p. m., at their hall, 1824 Central avenue, Los Angeles, Cal. All BB. of the A. M. F. are cordially invited. L. P. Lea, Sec., 1824 Central avenue.

Lodge King Solomon No. 1, C. B., Washington, D. C., meets first Monday each month at 8:00 p. m. in Temple Hall, 1717 Pennsylvania Ave., N. W., Washington, D. C. Charles M. Carter, R. W. M., 1114 First St., N. W.; Eligh Smoot, Secretary, 2426 F St., N. W.

Provincial Grand Lodge (Symbolic), C. B. in the A. M. F., East of Washington, D. C. Henry C. Scott, Provincial Grand Master and President-General of Colored Branch, 521 21st St., N. W., Washington, D. C. Newport F. Henry, Provincial Grand Secretary and Secretary-General, 206 "P" St., N. W., BB. Washington, D. C. Other Office-Bearers BB. Thomas H. Harper, B. R. Snyder, Alex Dabney, Dan Williams, Mingo Saunders.

LODGE DIRECTORY.

Lodge G. Garibaldi, No. 6, Salt Lake City, Utah, meets second and fourth Wednesday of each month at 8:00 p. m., Scottish Rite Masonic Temple, 161 South Second East street. R. W. M.

Dan J. Blyth, 54 West Broadway, Sec-
Wm. C. Mason, 161 South Second East

Lodge Golden Thistle, No. 12, A. & A. S. R. F. M., A. M. F., meets second and fourth Friday each month at 8 p. m., in the California Hall, San Francisco, Cal. A. L. Fetherolf, R. W. M., Ed. Rower, 144 Jolce St., Secretary.

Lodge Heather Bell, No. 12, Scottish Rite of Adoption, Salt Lake City, Utah, meets each Monday in Scottish Rite Masonic Temple, 161 South Second East; Marie Evans, Worshipful Mistress; Georgia Chinn, Secretary, 442 Edith Ave., Salt Lake City, Utah.

Lodge Golden Star No. 15, San Francisco, Cal., meets first and third Wednesday of each month in California House (German House), Polk street, between Turk and Eddy streets. Harry Fieldhouse, R. W. M., 91 Elgin Park; Ed. A. Rower, Secretary, 144 Jolce street.

Ionic Lodge No. 15, A. F. A. M., meets second and fourth Saturdays in each month at 595 Courtlandt avenue, New York City, N. Y.

Blue Ridge Lodge, A. A. S. R. "Symbolic," "C. B.," meets the second and fourth Tuesday of each month at 328 Bank St., Newark, N. J.; I. L. Evans, Secretary, 21 Spruce St., Passaic, N. J.

Lodge St. John No. 21, Los Angeles, Cal. Meets every Wednesday, 8:00 p. m., Flower Auditorium, 1720 So. Flower St

R. W. M., A. W. Alley, 220 W. 59th St.; Secretary H. P. Fisher, 324 1/2 South Hill Street.

Golden Gate Council of Kadosh, No. 28 of San Francisco, Cal., meets every first and third Friday of each month at 8 p. m., in the California Hall. Eli Gordon, Eminent Commander.

Lodge Caledonian No. 29, Tacoma, Wash., meets every Wednesday at 8:15 1/2 Tacoma Ave., at 8 p. m.; A. Nelson, R. W. M., 2117 Wilkinson Street; Carl Berg, Secretary, 858 So. Prospect St., Tacoma, Wash.

Lodge Savoy No. 35, Chicago, Ill., meets 2nd and 4th Mondays at 8 p. m., at 1223 Milwaukee avenue, Chicago, Ill.; Secretary, Epifanio J. Castellano, 1452 Sedgewich street, Chicago, Ill.

Pacific Council of K. D. S. H. No. 35 Seattle, Wash., meets every first and third Saturdays of each month at Masonic Temple, 1923 1/2 First avenue. Sojourning FF. welcome. W. S. Pulver, Eminent Commander, 1236 Taylor avenue; T. J. Engelstad, Chancellor, 607 Eleventh avenue, Seattle, Wash.

Lodge Trinity No. 44, Seattle, Wash., meets every Monday at 1923 1/2 First avenue, at 8 p. m. W. S. Pulver, R. W. M., 1236 Taylor avenue; Paul Raden, Secretary, 2013 Second avenue.

Washington Council of Kadosh of E. G. National Scottish Rite No. 45, C. B., Washington, D. C., meets the second Wednesday of each month at the Temple No. 1111, 19th St., N. W.; Mingo Sanders, Eminent Commander, Thomas F. Harper, Chancellor, 208 H. Street, S. W.

LODGE DIRECTORY.

Lodge Kilmarnock No. 57, Astoria, Oregon, meets every second and fourth Wednesdays at 8 p. m., in the A. O. U. W. hall, 9th street; Walter Kallunki, R. W. M., 124 West Commercial street. H. M. Lorntsen, Secretary, 1609 Irving Ave., Astoria, Oregon.

Lodge Harmony No. 60, meets first and third Tuesdays at 8:00 p. m. at Masonic Temple, Redmond, Wash. R. W. M., George B. Martin, Falls City, Wash.; Secretary Fred E. Wales, Kirkland, Wash.

Long Island Lodge No. 71, C. B. No. 2, in the A. M. F., meets third Saturday of each month at 8 p. m. in the G. U. O. of O. F. hall on Flanders Road, River Head, N. Y. C. H. Martin, R. W. M.

Lodge Fidelity No. 73, Rock Springs, Wyo., meets first Monday and third Thursday of each month, at 8:00 p. m. at Klondyck hall, Rock Springs. All BB. of the A. M. F. are cordially invited. Secretary, C. M. Olson, box No. 3.

Viking Lodge No. 75, of Chicago, Ill., meets every Friday evening at 1223 Milwaukee avenue; R. W. M., Alexander Busch, 3129 Logan Boulevard; Secretary, Stanley Siniarski, 4136 School st.

Lodge Ogden No. 81, Ogden, Utah, meet every Wednesday at 8 p. m. No. 363 24th street, Ogden, Utah. R. W. M., W. C. Sumner, 2018 Monroe Ave. Secretary G. A. Muller, 2644 Washington Ave.

Lodge Rising Star No. 84, Sacramento, California, meet second and fourth Mondays of each month at 8:00 p. m., at Red Men's Wigwam, Tenth street, between "I" and "J". L. J. Walker, R. W. M., 1927 "E" street; M. J. Gastman, secretary, 1511 "F" street.

Lodge Rizal No. 86, San Francisco, California, meets first and third Thursdays of each month at 8 p. m. in California House (German House), Polk street, between Turk and Eddy streets. E. Barrica, R. W. M., 1133 Grant avenue; Lucio Losada, Secretary, 841 Broadway, San Francisco, Cal.

Lodge Fidelity No. 87, meets fourth Sunday each month, at Eagles Hall, at 2:00 p. m., Benld, Illinois. Steve Vigna, R. W. M.; Louis Daniels, Secretary, Box 230, Benld, Ill.

Lodge Alpha-Passaic No. 89 meets first and third Wednesdays at 8:00 p. m., Masonic hall, 653 Harrison street, Passaic, N. J.; R. W. M., Hyman Kramer, 335 Harrison street; Secretary, Michael Ger, 169 Columbia Avenue, Passaic, N. J.

Lodge Irving No. 100, Chicago, Ill., meets first and third Thursday of each month at 8:00 p. m. at 1223 Milwaukee Ave. Secretary, John B. Verardi, 11588 So. State St.

Lodge Justice, No. 104, Chicago, Illinois, meets first and third Wednesdays at 7:30 p. m. at 2754 Madison street; Fritz T. Hess, Secretary, 855 N. Larimer avenue, Chicago, Ill.

Lodge Beehive, No. 117, Salt Lake City, Utah, meets first and third Wednesdays of each month at 8 p. m., Scottish Rite Masonic Temple, 161 South Second East; E. M. Andersen, R. W. M., 151 So. 7th West; Wm. C. Mason, Secretary, 161 So. 2nd East.

LODGE DIRECTORY.

Lodge Monte Moriah, No. 112, New York City, N. Y., meets first and second Monday of each month at 8 p. m. at Central Opera, 205 E. 67th Street. S. Abrevaya, R. W. M.; E. Crespi, Secretary, 332 Lott Ave., Brooklyn, N. Y.

Lodge Eureka No. 119, Oakland, California, meet second and fourth Saturdays of each month at 8 p. m. in Union Carpenter Hall, 761 12th street. Secretary, J. E. Jones, 1613 8th street, Oakland, California.

Lodge William McKinley, No. 121, Akron, Ohio, meets second and fourth Wednesdays, at 7:30 p. m., on third floor, 325 So. Main St.; C. E. Koons, R. W. M. 96 South College street. Clarence E. Clever, 70 West Portage street, Cuyahoga Falls, Ohio.

Lodge Patrla No. 123, Toledo, Ohio, meets every first and third Thursdays of each month at 8:00 p. m. in Pythian Castle, corner Jefferson and Ontario streets. R. W. M. Maryan Iwanski, 532 E. Streicher street, Secretary Arthur F. Retzlaff, 243 Palmer St., Toledo, Ohio. All BB. of the A. M. F. are cordially invited.

White Eagle Lodge No. 127, New York City, meets second and fourth Thursdays at 8 p. m. at Grand Central Opera House, 67th street and 3rd avenue. R. W. M., A. Nosek, 149 Avenue "A", New York City, N. Y.; Secretary, Walenty Bielecki, 411 East 5th St., New York City, N. Y.

Lodge Dante No. 131, Cleveland, Ohio, meets every Thursday at 7:30 p. m., Pythian Temple, 919 Huron, R. I.; R. W. M. Vincenzo Camilli, 8017 Detroit Ave.; Secretary, Pietro Spataro, 2626 E. 111th St., Cleveland, Ohio.

Lodge Hope No. 132, Bridgeport, Conn., meets first and third Saturdays at 8:00 p. m. at 1119 Broad St., R. W. M., S. Klimaszewski; Secretary, Zygmunt Krysiak, 235 Thompson St., Stratford, Conn.

Lodge Balboa, No. 137, San Diego, Cal., meets every Thursday at 7:30 p. m. at Liberty Hall, 9th and G streets. Louis At Liberty Hall, 9th and G streets. R. W. M., W. Alexander, 616 B street; Secretary, J. A. Dickinson, 819 2nd street, San Diego, Cal.

Lodge Bonnie Doon No. 138, A. A. S. R. (Symbolic), Vancouver, B. C., meets every first and third Monday of each month at 8:00 p. m., in O'Brien hall, corner Homer and Hastings streets. R. W. M., Tom Hughes; Secretary, Thomas Houston, 5217 Prince Albert St., Vancouver, B. C.

Lodge Atlas, No. 139 San Francisco, Cal., A. A. S. R. in the A. M. F. meets second and fourth Wednesdays of each month at 8 p. m., California building. (German House), Polk and Turk streets. A. Dukellus, R. W. M.; J. L. Dixon, Secretary, 1688 Seventh St., Oakland, Calif.

Lodge Kilwinning No. 140, Canton, Ohio, meets second and fourth Thursdays of each month at 7:30 p. m., at Red Men's hall, 134 Tuscarawas St., East; R. W. M., Clark Schwing; Secretary, Wm. O. Klein, 1610 17th St., S. W.

Lodge Deseret No. 152, Salt Lake City, Utah, meets second and fourth Tuesdays each month at 8:00 p. m., Scottish Rite Masonic Temple, 161 South Second East Street. R. W. M., J. D. Mortensen, 222 So. State St.; Secretary Axel Forsberg, 53 Upton Place, Salt Lake City, Utah.